

الْبَابُ السَّادِسُ

خِدْمَةُ الْبَشَرِيَّةِ عَبْرِ إِعْلَاءِ الْأَخْلَاقِ الْحَسَنَةِ

CHAPTER 6

SERVING HUMANITY THROUGH THE
MODERNITY OF MORAL EXCELLENCE

الفصل الأول

الخلق الحسن والأدب الجميل وفضلهما

SECTION I

MERITS OF EXCELLENCE OF MORAL CHARACTER AND MANNERS

QUR'AN

١. ﴿وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾

1. *(And do not cause disruption and mischief in the land after it has been set in order (i.e., after reformation of the living conditions in the country). And keep supplicating Him fearing (His torment) and aspiring (to His mercy).*

*Assuredly, Allah's mercy is near to those who are (spiritually excellent,) committed to doing pious works.)*¹

٢. ﴿وَالَّذِينَ جَاهُدُوا فِينَا لَتَهْدِيَنَّاهُمْ سُبْلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾

2. *(And those who strive hard (and struggle against the lower self vehemently) for Our cause, We certainly guide them to Our ways, and verily Allah blesses the men of spiritual excellence with His companionship.)*²

٣. ﴿وَمَنْ يُسْلِمْ وَجْهُهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ﴾

¹ Qur'an, 7:56.

² Ibid., 29:69.

الْوُثْقَىٰ وَإِلَىٰ اللَّهِ عَنِّيَّةُ الْأُمُورِ

3. «And whoever bows his face in obedience to Allah, and is also a man of spiritual excellence (in action and state of mind), has firmly grasped a strong handhold. And the end of all deeds returns to Allah alone.»¹

٤. ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾

4. «In truth, in (the sacred person of) Allah's Messenger (a) there is for you a most perfect and beautiful model (of life) for every such person that expects and aspires to (meeting) Allah and the Last Day and remembers Allah abundantly.»²

٥. ﴿قُلْ يَعْبُدُ الَّذِينَ عَامَنُوا أَتَقْوَ رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَسِعَةٌ إِنَّمَا يُوَفَّ الْصَّابِرُونَ أَجْرُهُمْ بِعِظِيرٍ حِسَابٍ﴾

5. «(O Beloved,) say (on My behalf), 'O My servants, you who have believed, adopt Godwariness; it is for the men of spiritual excellence in this world that there is excellent reward. And Allah's earth is vast. So the steadfast will certainly be given their reward without measure.'»³

٦. ﴿وَلَا تَسْتُوِي الْحَسَنَةُ وَلَا الْسَّيِّئَةُ أَدْفَعُ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَانَهُ وَلِيٌ حَمِيمٌ﴾

6. «And good and evil cannot be equal. And remove the evil in a better (way) with the result that the one with whom you had rivalry becomes your most warmhearted

¹ Ibid., 31:22.

² Ibid., 33:21.

³ Ibid., 39:10.

friend.»¹

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾ . ٧

7. «And assuredly, you are placed high on the Most Glorious and Exalted (seat of) character (i.e., adorned with the Qur'anic morality and endowed with the character traits of Allah).»²

HADITH

١/٣٣٨ . عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو قَالَ: لَمْ يَكُنِ النَّبِيُّ فَاحِشاً وَلَا مُفْحِشاً، وَكَانَ يَقُولُ: إِنَّ مِنْ خَيَارِكُمْ أَحْسَنُكُمْ أَخْلَاقًا . مُتَّفَقُ عَلَيْهِ .

338/1. According to 'Abd Allah b. 'Amr :

“The Holy Prophet ﷺ never uttered obscene and foul language. He used to say: ‘The finest amongst you are those who are the best in moral character.’”³

Agreed upon by al-Bukhārī and Muslim.

٢/٣٣٩ . عَنِ النَّوَّاسِ بْنِ سَمْعَانَ الْأَنْصَارِيِّ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ عَنِ الْبَرِّ وَالْإِثْمِ، فَقَالَ: الْبَرُّ حُسْنُ الْخُلُقِ وَالْإِثْمُ مَا حَاكَ فِي صَدْرِكَ وَكَرِهْتَ أَنْ يَطَّلَعَ عَلَيْهِ النَّاسُ .

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَالْتَّرْمِذِيُّ .

339/2. According to al-Nawwās b. Sam'ān al-Anṣārī :

¹ Ibid., 41:34.

² Ibid., 68:4.

³ Set forth by •al-Bukhārī in *al-Sahīh*, 3:1305 §3366. •Muslim in *al-Sahīh*, 4:1810 §2321. •Ahmad b. anbal in *al-Musnād*, 2:161 §6504. •al-Tirmidhī in *al-Sunan*, 4:349 §1975.

“I asked the Messenger of Allah ﷺ about piousness and sin. He said: ‘The good moral character is piousness, and what disturbs your heart and you do not want people to know about it, is sin.’”¹

Reported by Muslim, Ahmād and al-Tirmidhī.

٣٤٠. عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ: إِنَّ مِنْ أَكْمَلِ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَالْطَّفْهُمْ بِأَهْلِهِ.
رَوَاهُ أَحْمَدُ وَالْتَّرْمِذِيُّ وَالْحَاكِمُ. وَقَالَ التَّرْمِذِيُّ: هَذَا حَدِيثٌ صَحِحٌ.

340/3. According to 'Ā'isha ﷺ:

“Allah’s Messenger ﷺ said: ‘The most perfect of the believers, where faith is concerned, is the finest of them in moral character and the kindest of them towards his family.’”²

Reported by Ahmād, al-Tirmidhī and al-Hākim. According to al-Tirmidhī: “This is an authentic tradition,”

٣٤١. عَنْ جَابِرِ قَدِيرِيِّ، أَنَّ رَسُولَ اللَّهِ قَالَ: إِنَّ مِنْ أَحَبَّكُمْ إِلَيَّ وَأَقْرَبَكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ أَحَسِنُكُمْ أَخْلَاقًا.
رَوَاهُ أَحْمَدُ وَالْتَّرْمِذِيُّ وَاللَّفْظُ لَهُ وَابْنُ حِبَّانَ، وَقَالَ التَّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ.

341/4. According to Jābir ﷺ:

“Allah’s Messenger ﷺ said: ‘Among the dearest of you to me, and those of you seated closest to me on the Day of Resurrection, are the

¹ Set forth by •Muslim in *al-Šaḥīḥ*, 4:1980 §2553. •Ahmād b. anbal in *al-Muṣnād*, 4:182 §17668. •al-Tirmidhī in *al-Sunan*, 4:597 §2389.

² Set forth by •Ahmād b. Ḥanbal in *al-Muṣnād*, 6:47 §24250. •al-Tirmidhī in *al-Sunan*, 5:9 §2612. •al-Hākim in *al-Muṣṭadrak*, 1:119 §173. •Ibn Abī Shayba in *al-Muṣannāf*, 5:210 §25314.

finest of you in moral character.”¹

Reported by Aḥmad, al-Tirmidhī (the wording is his) and Ibn Ḥibbān. Al-Tirmidhī said: “This is a fine tradition.”

٣٤٢. عَنْ أَبِي هُرَيْرَةَ قَالَ: سُئِلَ رَسُولُ اللَّهِ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ الْجَنَّةَ فَقَالَ: تَقْوَى اللَّهُ بِوَحْسِنِ الْخُلُقِ، وَسُئِلَ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ النَّارَ، فَقَالَ: الْفُمُّ وَالْفَرْجُ.

رَوَاهُ أَحْمَدُ وَالْتَّرْمِذِيُّ وَاللَّفْظُ لَهُ وَابْنُ مَاجَهٍ. قَالَ التَّرْمِذِيُّ: هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ.

342/5. According to Abū Hurayra :

“Allah’s Messenger was asked what practices will take a majority of people to the Garden of Paradise, so he said: ‘Fear of Allah (God-wariness) and excellence of moral character!’ He was also asked about what will cause most people to enter the Hellfire, so he said: ‘The mouth (tongue) and the private parts (i.e., their unlawful use)!’”²

Reported by Aḥmad, al-Tirmidhī (the wording is his) and Ibn Mājah. Al-Tirmidhī said: “This is an authentic tradition.”

٣٤٣. عَنْ عَائِشَةَ عَنِ النَّبِيِّ قَالَ: إِنَّ الرَّجُلَ لِيُدْرِكُ بِحُسْنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالْحَاكِمُ وَابْنُ حِبَّانَ. وَقَالَ الْحَاكِمُ: هَذَا

¹ Set forth by •Aḥmad b. Ḥanbal on the authority of ‘Abd Allāh b. ‘Amr in *al-Musnad*, 2:185, 217 §6735, 7035. •al-Tirmidhī in *al-Sunan: Kitāb al-birr wa al-ṣila* [The Book of Virtue, Good Manners and Joining of the Ties of Relationship], chapter: “What has been related about the most excellent character,” 4:370 §2018. •Ibn Ḥibbān on the authority of ‘Abd Allāh b. ‘Amr in *al-Ṣaḥīḥ*, 2:235 §485, 7035. •al-Bayhaqī on the authority of Abū Tha’labā al-Khushānī in *Shu‘ab al-īmān*, 6:234 §7989.

² Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:392 §9085. •al-Tirmidhī in *al-Sunan*, 4:363 §2004. •Ibn Mājah in *al-Sunan*, 2:1418 §4246.

حَدِيثُ صَحِيفَةٍ

343/6. According to 'Ā'isha رض:

“The Prophet صلی اللہ علیہ وسَلَّمَ said: ‘The believer will surely attain, by the excellence of his moral character, the degree of the steadfast keeper of the fast and regular observer of the night vigil.’”¹

Reported by Aḥmad, Abū Dāwūd, al-Ḥākim and Ibn Ḥibbān.

According to al-Ḥākim: “This is an authentic tradition.”

٧/٣٤٤. عَنْ أَبِي هُرَيْرَةَ رض أَنَّ رَسُولَ اللَّهِ صلی اللہ علیہ وسَلَّمَ قَالَ: إِنَّمَا بُعْثِتُ لِأَتْمِمَ صَالِحَةَ الْأَخْلَاقِ.

رَوَاهُ أَحْمَدُ وَالْحَاكِمُ.

344/7. According to Abū Hurayra رض:

“The Messenger of Allah صلی اللہ علیہ وسَلَّمَ said: ‘I have been sent for the perfection of the excellent moral character.’”²

Reported by Aḥmad and al- Ḥākim.

٨/٣٤٥. وَفِي رِوَايَةِ عَنْهُ أَنَّهُ قَالَ: إِنَّمَا بُعْثِتُ لِأَتْمِمَ مَكَارِمَ الْأَخْلَاقِ.

رَوَاهُ الْبَيْهَقِيُّ.

345/8. Also reported from him (Abū Hurayra رض):

“The Prophet صلی اللہ علیہ وسَلَّمَ said: ‘I have been sent for the perfection of the benevolent moral character.’”³

Reported by al-Bayhaqī.

¹ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 6:187 §25578. •Abū Dāwūd in *al-Sunan*, 4:252 §4798. •al-Ḥākim in *al-Mustadrak*, 1:128 §199. •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 2:228 §480. •al-Bayhaqī in *Shu'ab al-Īmān*, 6:236 §7997.

² Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:381 §8939. •al- Ḥākim in *al-Mustadrak*, 2:670 §4221.

³ Set forth by •al-Bayhaqī in *al-Sunan al-Kubrā*, 10:191 §20571.

٩/٣٤٦ . عَنْ أَبِي ذِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ: أَتَقِ اللهَ حَيْثُمَا كُنْتَ، وَأَتَبْعِي السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا، وَخَالِقُ النَّاسَ بِخُلُقِ حَسَنٍ .
رَوَاهُ أَحْمَدُ وَالْتَّرْمِذِيُّ وَالْدَّارِمِيُّ وَالْبَزَّارُ وَالْحَاكِمُ . وَقَالَ التَّرْمِذِيُّ :
هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

346/9. According to Abū Dharr رض:

“The Prophet ﷺ said to me: ‘Fear Allah wherever you are, and follow piousness after committing sin, for it will erase that (sin), and treat people with fine moral character.’”¹

Reported by Ahmād, al-Tirmidhī, al-Dārimī, al-Bazzār and al-Ākim. al-Tirmidhī said: “This is a fine authentic tradition.”

١٠/٣٤٧ . وَفِي رِوَايَةِ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا عَقْلَ كَالْتَدْبِيرِ، وَلَا وَرَاعَ كَالْكُفْرِ، وَلَا حَسَبَ كَحُسْنِ الْخُلُقِ .
رَوَاهُ ابْنُ مَاجَهَ وَابْنُ حِبَّانَ وَالْطَّبَّارِانيُّ .

347/10. According to Abū Dharr رض:

“Allah’s Messenger ﷺ said: ‘There is no reason like unhurried (hobbled) deliberation, no self-protecting piety like self-restraint, and no lineage like excellence of moral character.’”²

Reported by Ibn Mājah, Ibn Ḥibbān and al-Ṭabarānī.

١١/٣٤٨ . عَنْ أَسَامَةَ بْنِ شَرِيكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: قَالُوا: يَا رَسُولَ اللهِ، مَا خَيْرُ مَا أُعْطِيَ

¹ Set forth by •Ahmad b. anbal in *al-Musnad*, 5:153 §21392. •al-Tirmidhī in *al-Sunan*, 4:355 §1987. •al-Dārimī in *al-Sunan*, 2:415 §2791. •al-Bazzār in *al-Musnad*, 9:416. •al-Ākim in *al-Mustadrak*, 1:121 §178.

² Set forth by •Ibn Mājah in *al-Sunan*, 2:1410 §4218. •Ibn Ḥibbān in *al-Sahīh*, 2/79. •Abū Nu‘aym in *Ilāyat al-Awliyā'*, 1:167. •al-Quḍā‘ī in *Musnad al-Shihāb*, 2/39 §837. •al-Daylāmī in *al-Firdaws bi-Ma‘thūr al-Khiṭāb*, 5/179 §7889.

الْعَبْدُ؟ قَالَ: خُلُقُ حَسَنٍ.

رَوَاهُ أَحْمَدُ وَابْنُ مَاجَهُ وَالْلَفْظُ لُهُ وَابْنُ أَبِي شَيْبَةَ وَالْحَاكِمُ.

348/11. Usāma b. Sharīk ﷺ narrated that the Companions submitted:

“O Messenger of Allah ﷺ! What is the best thing bestowed on a person?” He said: “Good moral character.”¹

Reported by Ahmād, Ibnu Mājah (the wording is his), Ibni Abī Shayba and al-Ākim.

١٢/٣٤٩. عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَا رَعِيمٌ بَيْتِ فِي رَبْضِ الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ وَإِنْ كَانَ مُحِقًّا، وَبَيْتِ فِي وَسْطِ الْجَنَّةِ لِمَنْ تَرَكَ الْكَذِبَ وَإِنْ كَانَ مَازِحًا، وَبَيْتِ فِي أَعْلَى الْجَنَّةِ لِمَنْ حَسَنَ خُلُقُهُ.

رَوَاهُ أَبُو دَاؤُدَ وَالْطَّبَرَانِيُّ وَالْبَيْهَقِيُّ.

349/12. According to Abū Umāma رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘I am a guarantor of a house in the starting area of Paradise for a person who, despite being in the right, eschews to be at loggerheads, and (I am a guarantor) of a house in the middle of Paradise for a person who shuns telling lies even while joking, and (I am also a guarantor) of a house in the superior chateaus of Paradise for a person who treats people with excellent morality.’”²

Reported by Abū Dāwūd, al-Tabarānī and al-Bayhaqī.

١٣/٣٥٠. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَوْحَى اللَّهُ يَعْلَمُ الْأَيُّلِ

¹ Set forth by •Ahmad b. anbal in *al-Musnad*, 4:278 §18477. •Ibn Mājah in *al-Sunan*, 2:1137 §3436. •Ibn Abī Shayba in *al-Muṣannaf*, 5:210 §25314. •al-Ākim in *al-Mustadrak*, 4:442 §8206. •Ibn Ibbān in *al-Šaḥīh*, 13:426 §6061. •al-Tabarānī in *al-Mujam al-Kabīr*, 1:181 §469.

² Set forth by •Abū Dāwūd in *al-Sunan*, 4:253 §4800. •al-Tabarānī in *al-Mujam al-Kabīr*, 8:98 §7488 & *al-Mujam al-Awsat*, 5:68 §4693. •al-Bayhaqī in *al-Sunan al-Kubrā*, 10:249 §20965 & *Shu'ab al-Imān*, 6:242 §8017.

إِبْرَاهِيمَ الْكَلِيلَ: يَا خَلِيلِي، حَسْنٌ خُلُقُكَ وَلَوْ مَعَ الْكُفَّارِ، تَدْخُلُ مَدْخَلَ الْأَبْرَارِ، فَإِنَّ كَلِمَتِي سَبَقَتْ لِمَنْ حَسْنٌ خُلُقُهُ أَنْ أُظِلَّهُ سُبْطَ عَرْشِي وَأَسْكِنَهُ مِنْ حَظِيرَةِ قُدُسِيِّ وَأَنْ أُدْنِيَ مِنْ جَوَارِيِّ.

رَوَاهُ الطَّبَرَانِيُّ وَالْدَّيْلَمِيُّ.

350/13. According to Abū Hurayra :

“The Messenger of Allah ﷺ said: ‘Allah Most High revealed to Ibrāhīm ﷺ: “O My friend! Maintain excellent moral character even while dealing with the infidels so you will enter where the righteous enter. I promise beforehand that he who possesses excellent moral character, I will keep him under the shade of My Throne, make him enter My Paradise and bring him to My nearness.””¹

Reported by al-Tabarānī and al-Daylāmī.

٤١/٣٥١. عَنْ أَنَسِ الْكَلِيلِ قَالَ: دَخَلَ عَلَيْهِ قَوْمٌ يَعْوَدُونَهُ فِي مَرْضٍ لَهُ، فَقَالَ: يَا جَارِيَّهُ، هَلْمَى لِإِخْرَانِنَا وَلَوْ بَسَرَاهُ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: إِنَّ مَكَارِمَ الْأَخْلَاقِ مِنْ أَعْمَالِ الْجَنَّةِ.

رَوَاهُ الطَّبَرَانِيُّ وَالْفَضَّاعِيُّ.

351/14. Anas b. Mālik ﷺ reported that he became sick and some people visited to enquire after him. He (Anas b. Mālik ﷺ) said:

“O slave-woman! Bring some food for our brothers even if it is a piece of bread, for I heard the Messenger of Allah ﷺ say: ‘The excellent moral attributes are the practices of the people of Paradise.’”²

Reported by al-Tabarānī and al-Qudātī.

¹ Set forth by •al-Tabarānī in *al-Mu‘jam al-Awsat*, 6:315 §6506. •al-Daylāmī in *Musnad al-Firdaws*, 1:140 •494.

² Set forth by •al-Tabarānī in *al-Mu‘jam al-Awsat*, 6:313 §6501. •al-Qudātī in *Musnad al-Shihāb*, 2:108 §985.

١٥. عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: حَقُّ الْوَلَدِ عَلَى وَالِدِهِ أَنْ يُحْسِنَ
اسْمَهُ، وَيُحْسِنَ مِنْ مُرْضَعِهِ، وَيُحْسِنَ أَدْبَهُ.
رَوَاهُ الْبَيْهَقِيُّ.

352/15. According to 'Ā'isha ﷺ:

"The Holy Prophet ﷺ said: 'It is a right of a son upon his father that he gives him a beautiful name, nurtures him well and teaches him the best manners.'"¹

Reported by al-Bayhaqī.

١٦. عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ أَدَبَنِي وَأَحْسَنَ
أَدَبِي ثُمَّ أَمَرَنِي بِمَكَارِمِ الْأَخْلَاقِ، فَقَالَ: «خُذِ الْعَفْوَ وَأُمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ
الْجَهْلِينَ».

رَوَاهُ السُّلَمِيُّ.

353/16. According to 'Abd Allah ﷺ:

"The Holy Prophet ﷺ said: 'Indeed, Allah ﷺ taught me pleasant manners, exalted my manners and directed me to adopt the excellent moral character and then said: (O Esteemed Beloved!) Adopt forbearance, always command piousness, and keep aloof from the ignorant.' [Q.7:199]."²

Reported by al-Sulamī.

¹ Set forth by •al-Bayhaqī in *Shu'ab al-Imān*, 6:401 §8667. •al-Qushayrī in *al-Risāla*, p. 405.

² Set forth by •al-Sulamī in *Ādāb al-Šuhba*, 1:124 §208. •al-Qushayrī in *al-Risāla*, p. 405. •al-Sam'ānī in *Adab al-Imlā' wa al-Istamlā'*, 1:1.

TRADITIONS OF THE COMPANIONS رضي الله عنه AND PIOUS
SCHOLARS OF EARLY TIMES

قَالَ عَلَيْهِ الْحَمْدُ: حُسْنُ الْخُلُقِ فِي ثَلَاثَةِ خِصَالٍ، اجْتِنَابِ الْمَحَارِمِ،
وَطَلْبِ الْحَلَالِ، وَالْتَّوِسِعَةِ عَلَى الْعِيَالِ.
ذَكَرَهُ الْغَزَالِيُّ فِي الْإِحْيَاءِ.

‘Alī رضي الله عنه reported:

“The excellent moral character is found in three things: eschewing the forbidden, seeking the permissible and demonstrating generosity with the family.”¹

Related by al-Ghazālī in *Ihyā’ ‘Ulūm al-Dīn*.

عَنْ حَسَنِ بْنِ صَالِحٍ قَالَ: سُئِلَ الْحَسَنُ عَنْ حُسْنِ الْخُلُقِ، فَقَالَ:
الْكَرَمُ وَالْبُذْلَةُ وَالْإِحْتِمَالُ.

رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْمَدَارَةِ وَأَبُو الشَّيْخِ فِي الْكَرَمِ.

asan b. Sālih reported that al- asan al-Baṣrī was asked about the excellent moral character; he said: “It is being generous, spending resources and forbearing oppressions from others.”²

Reported by Ibn Abī al-Dunyā in *Madārat* and Abū al-Shaykh al-Burjulānī in *al-Karam*.

عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ جَعْفَرٍ يَقُولُ: سَوَعْتُ الْكَنَّانِيَّ يَقُولُ:
الْتَّصَوُّفُ خُلُقٌ، مَنْ زَادَ عَلَيْكَ بِالْخُلُقِ، فَقَدْ رَأَدَ عَلَيْكَ فِي التَّصَوُّفِ.

¹ Set forth by •al-Ghazālī in *Ihyā’ ‘Ulūm al-Dīn*, 3:53.

² Set forth by •Ibn Abī al-Dunyā in *Madārā al-Nās*, p. 82 §90. •Abū al-Shaykh al-Burjulānī in *al-Karam wa al-Jud wa Sakhā’ al-Nufūs*, p. 55.

رَوَاهُ الْقُشَيْرِيُّ فِي الرِّسَالَةِ.

Al-*usayn b. Ahmad b. Ja'far* said:

“I heard al-Kattānī saying: ‘Spirituality (*taṣawwuf*) is the name of excellent moral character. He who excels in morality transcends you in *taṣawwuf*.’”¹

Reported by al-Qushayrī in *al-Risāla*.

قَالَ شَاهُ الْكَرْمَانِيُّ: عَلَامَةٌ حُسْنُ الْخُلُقِ كَفُّ الْأَذَى، وَاحْتِمَالُ الْمُؤْنَةِ.

رَوَاهُ الْقُشَيْرِيُّ فِي الرِّسَالَةِ.

Shāh al-Karmānī said:

“Hindering oppression from others and forbearing hardships is a sign of excellent moral character.”²

Reported by al-Qushayrī in *al-Risāla*.

قَالَ وَهْبٌ: مَا تَخَلَّقَ عَبْدٌ بِخُلُقٍ أَرْبَعِينَ صَبَاحًا إِلَّا جَعَلَهُ اللَّهُ طَبِيعَةً فِيهِ.

رَوَاهُ الْقُشَيْرِيُّ فِي الرِّسَالَةِ.

Wahb said:

“Allah ﷺ forms it his nature if someone persists with good moral character for forty days.”³

Reported by al-Qushayrī in *al-Risāla*.

¹ Set forth by •al-Qushayrī in *al-Risāla*, p. 354.

² Set forth by •al-Qushayrī in *al-Risāla*, p. 355.

³ Set forth by •al-Qushayrī in *al-Risāla*, p. 355.

قَالَ الْحَسَنُ الْبَصَرِيُّ فِي قَوْلِ اللَّهِ تَعَالَى: ﴿وَثِيَابَكَ فَظَهِيرٌ﴾، أَيْ: وَخُلُقَكَ فَحَسَنٌ.

رَوَاهُ الْقُشَيْرِيُّ فِي الرِّسَالَةِ.

Al-*asan* al-Baṣrī said about this saying of Allah ﷺ: *And (always) keep your (visible and spiritual) attire purified and cleansed (as before).* [Q.74:4]:

“It refers to the exaltation of one’s moral character.”¹

Reported by al-Qushayrī in *al-Risāla*.

قَالَ أَحْمَدُ بْنُ مُحَمَّدٍ الْبَصَرِيُّ: سَمِعْتُ الْجَلَالِيَّ الْبَصَرِيَّ يَقُولُ: التَّوْحِيدُ مُوْجِبٌ يُوْجِبُ الْإِيمَانَ، فَمَنْ لَا إِيمَانَ لَهُ فَلَا تَوْحِيدَ لَهُ، وَالْإِيمَانُ مُوْجِبٌ يُوْجِبُ الشَّرِيعَةَ، فَمَنْ لَا شَرِيعَةَ لَهُ فَلَا إِيمَانَ لَهُ وَلَا تَوْحِيدَ، وَالشَّرِيعَةُ مُوْجِبٌ يُوْجِبُ الْأَدَبَ، فَمَنْ لَا أَدَبَ لَهُ لَا شَرِيعَةَ لَهُ وَلَا إِيمَانَ وَلَا تَوْحِيدَ.

رَوَاهُ الْقُشَيْرِيُّ فِي الرِّسَالَةِ.

Aḥmad b. Muhammād al-Baṣrī said:

“I heard Jalā Jilī say: ‘Faith in Oneness (*tawhīd*) causes the affirmation of faith to be incumbent; thus, he who does not have faith does not have *tawhīd*. Faith is a cause that affirms Sharia. He who does not have Sharia does not have faith, nor any belief in the Oneness of Allah ﷺ. Faith is such a cause that makes Sharia mandatory. Anyone who lacks Sharia, is devoid of faith as well as belief in *tawhīd*. Sharia is a cause that affirms good moral character and manners. Therefore, He who has want of good moral character and manners is

¹ Set forth by al-Qushayrī in *al-Risāla*, p. 355.

devoid of Sharia, faith and *tawhīd*.”¹

Reported by al-Qushayrī in *al-Risāla*.

قَالَ ابْنُ رَجَبٍ: حُسْنُ الْخُلُقِ قَدْ يُرَادُ بِهِ التَّحْلِقُ بِأَخْلَاقِ الشَّرِيعَةِ
وَالنَّادِبُ بِإِدَابِ اللَّهِ الَّتِي أَدَبَ بِهَا عِبَادَهُ فِي كِتَابِهِ كَمَا قَالَ لِرَسُولِهِ ﷺ:
﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾.

Ibn Rajab said:

“Sometimes excellent morality refers to the morality of Shariah and sometimes refers to those manners that Allah ﷺ taught his servants; He said about his beloved Messenger ﷺ: *(And assuredly, you are placed high on the Most Glorious and Exalted (seat of) character (i.e., adorned with the Qur'ānic morality and endowed with the character traits of Allah).*”² [Q.68:4].”²

¹ Set forth by •al-Qushayrī in *al-Risāla*, p. 406.

² Set forth by •Ibn Rajab in *Jāmi' al-'Ulūm wa al- akm*, 1:253.

الفصل الثاني

بَشَاشَةُ الْوَجْهِ وَطَلَاقَتُهُ

SECTION 2

CHEERFULNESS AND AN OPEN COUNTENANCE

QUR'ĀN

١. ﴿وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ الْتَّائِسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

١. *«Sublimate their anger and tolerate (the faults of the people; and Allah loves those who are benevolent.»*^١

٢. ﴿وَلَا تُصْعِرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحَّاً إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ﴾

٢. *«And do not turn your face away from the people (in arrogance), nor walk haughtily on earth. Surely, Allah does not love the arrogant one who walks gloatingly in self-conceit.»*^٢

٣. ﴿تَعْرِفُ فِي وُجُوهِهِمْ نَصْرَةَ النَّعِيمِ﴾

٣. *«You will find on their faces the glow and freshness of bliss and delight.»*^٣

٤. ﴿إِنَّهُ وَكَانَ فِي أَهْلِهِ مَسْرُورًا﴾

^١ Qur'ān, 3:134.

² Ibid., 31:18.

³ Ibid., 83:24.

4. «Surely, he lived joyfully with his family (in the world).»¹

HADITH

١٧/٣٥٤. عَنْ كَعْبِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يُحَدَّثُ حِينَ تَخَلَّفَ عَنْ تَبُوكَ، قَالَ: فَلَمَّا سَلَّمَتْ عَلَى رَسُولِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ وَهُوَ يَبْرُقُ وَجْهُهُ مِنَ السُّرُورِ، وَكَانَ رَسُولُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ إِذَا سَرَّ اسْتَنَارَ وَجْهُهُ حَتَّىٰ كَانَهُ قِطْعَةُ قَمَرٍ، وَكَانَا نَعْرِفُ ذَلِكَ مِنْهُ. مُنْفَقٌ عَلَيْهِ.

354/17. Ka'b b. Mālik رضي الله عنه reported the event when he was left behind in (the battle of) Tabūk. He said:

“(After the acceptance of repentance), when I came and invoked salutation of peace to the Messenger of Allah ﷺ, his face was sparkling with happiness, for whenever Allah's Messenger ﷺ was joyful, his face would become so luminous as if it was a piece of the moon, and we used to recognize it (i.e. his happiness) from his face.”²

Agreed upon by al-Bukhārī and Muslim.

١٨/٣٥٥. عَنْ أَبِي ذِرَّةِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي النَّبِيُّ رَضِيَ اللَّهُ عَنْهُ: لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلْقٍ. رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَالترْمِذِيُّ.

355/18. According to Abū Dharr رضي الله عنه:

“The Prophet ﷺ said to me: ‘Do not consider any piousness insignificant, even if it is a meeting with your brother with a cheerful

¹ Ibid., 84:13.

² Set forth by •al-Bukhārī in *al-Sahīh*, 3:1305 §3363. •Muslim in *al-Sahīh*, 4:2127 §2769. •Ahmad b. anbal in *al-Musnād*, 3:458 §15827. •al-Nasā'ī in *al-Sunan al-Kubrā*, 6:359 §11232.

countenance.”¹

Reported by Muslim, Ah̄mad and al-Tirmidhī.

١٩/٣٥٦ . عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كُلُّ مَعْرُوفٍ صَدَقَةٌ، وَإِنَّ مِنَ الْمَعْرُوفِ أَنْ تَلْقَى أَخَاهُ بِوْجِهٍ طَلْقٍ، وَأَنْ تُفْرَغَ مِنْ دُلُوكٍ فِي إِنَاءٍ أَخِيهِكَ رَوَاهُ أَمْهُدُ وَالْتَّرْمِذِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. وَقَالَ التَّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ.

356/19. According to Jabir b. 'Abd Allah ﷺ:

“The Messenger of Allah ﷺ said: ‘Every piousness is a charitable donation. Your meeting with your brother with a smiling face, and pouring from your pail into your brother’s pail, is also piousness.’”²

Reported by Ah̄mad, al-Tirmidhī and 'Abd b. umayd. Al-Tirmidhī said: “This is a fine tradition.”

٢٠/٣٥٧ . عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَبَسِّمْكَ فِي وَجْهِ أَخِيهِكَ لَكَ صَدَقَةٌ، وَأَمْرُكَ بِالْمَعْرُوفِ وَنَهِيُّكَ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَإِرْشادُكَ الرَّجُلَ فِي أَرْضِ الْضَّلَالِ لَكَ صَدَقَةٌ، وَبَصْرُكَ لِلرَّجُلِ الرَّدِيءِ الْبَصَرِ لَكَ صَدَقَةٌ، وَإِمَاطَتُكَ الْحَجَرَ وَالشَّوْكَةَ وَالْعَظْمَ عَنِ الطَّرِيقِ لَكَ صَدَقَةٌ، وَإِفْراغُكَ مِنْ دُلُوكَ فِي دُلُوكِ أَخِيهِكَ لَكَ صَدَقَةٌ. قَالَ: وَفِي الْبَابِ عَنْ أَبْنِ مَسْعُودٍ وَجَابِرٍ وَحُذَيْفَةَ وَعَائِشَةَ وَأَبِي هُرَيْرَةَ ﷺ. رَوَاهُ الْتَّرْمِذِيُّ وَابْنُ حِبَّانَ.

357/20. According to Abū Dharr ﷺ:

“Allah’s Messenger ﷺ said: ‘Your smiling in your brother’s face is a charity to your credit. Your enjoining what is right and forbidding

¹ Set forth by •Muslim in *al-Sahīh*, 4:2026 §2626. •Ah̄mad b. anbal in *al-Musnad*, 5:173 §21559. •al-Tirmidhī in *al-Sunan*, 4:274 §1833.

² Set forth by •Ah̄mad b. anbal in *al-Musnad*, 3:360 §14920. •al-Tirmidhī in *al-Sunan*, 4:347 §1970. •'Abd b. umayd in *al-Musnad*, 1:329 §1090.

what is wrong is a charitable donation to your credit. Your guiding the man who has lost his way is a charitable donation to your credit. Your leading the poor-sighted man to his path is a charitable donation to your credit. Your clearing the stone, the thorn and the bone from the path is also a charitable donation to your credit. Your pouring from your pail into your brother's pail is a charitable donation to your credit.”¹

Reported by al-Tirmidhī and Ibn Ḥibbān.

٢١/٣٥٨. عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ: إِنَّكُمْ لَنَ تَسْعَوْا النَّاسَ بِأَمْوَالِكُمْ، وَلَكُنْ يَسْعَهُمْ مِنْكُمْ بَسْطُ الْوَجْهِ.
رَوَاهُ أَبُو يَعْلَى.

358/21. According to Abū Hurayra ﷺ:

“The Messenger of Allah ﷺ said: ‘You can never attain attraction of people through your wealth but through your cheerful countenance.’”²

Reported by Abū Ya‘lā.

عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ: كَانَ رَجُلٌ يُكْثِرُ الصَّحَّكَ، فَذُكِرَ عِنْهُ النَّبِيُّ ﷺ فَقَالَ: أَمَا إِنَّهُ سَيَدْخُلُ الْجَنَّةَ وَهُوَ يَصْحَّكُ.
رَوَاهُ أَبُنُ أَبِي الدُّنْيَا فِي الْإِخْرَانِ.

Yahyā b. Abī Kathīr reported that a man used to laugh a lot. When the Prophet ﷺ was informed about him, He said:

“Behold! That person will enter Paradise smiling.”³

¹ Set forth by •al-Tirmidhī in *al-Sunan*, 4/339 §1956. •Ibn Ḥibbān in *al-Sahīh*, 2/221 §474. •al-Bazzār in *al-Musnad*, 9/457 §4070.

² Set forth by •Abū Ya‘lā in *al-Musnad*, 11:428 §6550. •Ishāq Ibn Rahway in *al-Musnad*, 1:461 §536. •al-Ākim in *al-Mustadrak*, 1:212 §428. •al-Bayhaqī in *Shu‘ab al-Īmān*, 6:254 §8054.

³ Set forth by •Ibn Abī al-Dunyā in *al-Ikhwān*, 1:189.

Reported by Ibn Abī al-Dunyā in *al-Ikhwān*.

عَنْ عِكْرِمَةَ، قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا لَقِيَ الرَّجُلَ فَرَأَى فِي وَجْهِهِ الْبِشْرَ صَافَّةً.

رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْأَخْوَانِ.

According to 'Ikrama:

“Whenever the Prophet ﷺ met anyone and found (the signs of) pleasure and gladness on his face, he would shake hands with him (to appreciate, inspire and bestow on him blessing).¹

Reported by Ibn Abī al-Dunyā in *al-Ikhwān*.

TRADITIONS OF PIOUS SCHOLARS OF EARLY TIMES

عَنْ الْحَسَنِ، قَالَ: مِنَ الصَّدَقَةِ أَنْ تَلْقَى أَخَاكَ وَوَجْهُكَ إِلَيْهِ مُنْطَلِقٌ.

رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْأَخْوَانِ.

Al- asan reported:

“It is also a charitable donation to treat your brother with a cheerful countenance.”²

Reported by Ibn Abī al-Dunyā in *al-Ikhwān*.

عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ، أَنَّهُ وَصَفَ حُسْنَ الْخُلُقِ فَقَالَ: هُوَ بَسْطُ الْوَجْهِ وَبَذْلُ الْمَعْرُوفِ وَكَفُّ الْأَذَى.

رَوَاهُ التَّرْمِذِيُّ فِي السُّنْنَ.

¹ Set forth by •Ibn Abī al-Dunyā in *al-Ikhwān*, 1:190.

² Set forth by •Ibn Abī al-Dunyā in *al-Ikhwān*, 1:185.

‘Abd Allah b. Mubārak reported about the good moral character:

“(Meeting with) cheerful countenance, practising piousness and avoiding hurtful behaviour is good moral character.”¹

Reported by al-Tirmidhī in *al-Sunan*.

عَنْ عُمَرَ أَبِي جَعْفَرٍ قَالَ: كَانَ يُقَالُ أَوَّلُ الْمَوَدَّةِ طَلَاقُ الْوَجْهِ وَالثَّانِيَةُ
الْتَّوْدُدُ وَالثَّالِثَةُ قَضَاءُ حَوَائِجِ النَّاسِ.
رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْإِخْرَانِ.

According to ‘Umar Abū Jafar:

“It is said that love and affection begins with cheerful countenance, mutual warmth and nearness is its second degree while its third grade is providing for the needy.”²

Reported by Ibn Abī al-Dunyā in *al-Ikhwān*.

¹ Set forth by •al-Tirmidhī in *al-Sunan*, 4:363 §2005.

² Set forth by •Ibn Abī al-Dunyā in *al-Ikhwān*, 1:191.

الفصل الثالث

طِيبُ الْكَلَام

SECTION 3

PLEASING AND POLITE CONVERSATION

QUR'ĀN

١. ﴿وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنَا وَأَقِيمُوا الصَّلَاةَ وَأَتُوا الْزَّكُوَةَ ثُمَّ تَوَلَّتُمْ إِلَّا قَلِيلًا مِنْكُمْ وَأَنَّمُمْ مُعْرِضُونَ﴾

1. *«And (remember) when We took a firm promise from the Children of Ya'qūb (Jacob): 'Do not worship (anyone) besides Allah, and be kind to the parents and (do good to) the kindred and orphans and the needy. And (also) talk of piety to the common people (in a polite and pleasant manner). And establish Prayer and pay Zakāt (the Alms-due).' Then, all the rest of you, except a few, turned back (from the promise) and you are but averse (to the truth).»*¹

٢. ﴿قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتَبَعُهَا أَذَى وَاللَّهُ غَنِّيٌّ

﴿حَلِيمٌ﴾

2. *«Polite conversation (with the needy) and extending tolerance are far better than charity followed by injuring (his) heart. And Allah is Self-Sufficient, Forbearing.»*²

¹ Qur'ān, 2:83.

² Ibid., 2:263.

٣. ﴿وَقُلْ لِعِبَادِي يَقُولُوا أَلَّا تَهِي أَحْسَنُ إِنَّ الشَّيْطَنَ يَنْزَعُ بَيْنَهُمْ إِنَّ
الشَّيْطَنَ كَانَ لِلنَّاسِ عَدُوًّا مُّبِينًا﴾

3. *(And tell My servants that they should say things that are most balanced. Surely, Satan causes contention amongst people. Indeed, Satan is man's declared enemy.)*¹

٤. ﴿وَهُدُوا إِلَى الْطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا إِلَى صِرَاطِ الْحَمِيدِ﴾

4. *(And (in the world) they are directed to pure and decent talk and are guided to the favourite path (of Islam).)*²

HADITH

٢٢/٣٥٩. عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: ذَكَرَ النَّبِيُّ ﷺ النَّارَ فَتَعَوَّذَ مِنْهَا وَأَشَّاهَ
بِوْجَهِهِ، ثُمَّ ذَكَرَ النَّارَ فَتَعَوَّذَ مِنْهَا وَأَشَّاهَ بِوْجَهِهِ. قَالَ شُعْبَةُ: أَمَّا مَرَّتَيْنِ فَلَا أُشْكُ. ثُمَّ
قَالَ: اتَّقُوا النَّارَ وَلَوْ بِشَقِّ تَسْمِرَةٍ، فَإِنْ لَمْ تَجِدْ فِي كَلِمَةٍ طَيِّبَةٍ.
مُتَّفِقُ عَلَيْهِ.

359/22. According to 'Adī b. Ḥātim رض:

"The Prophet ﷺ mentioned the Hellfire and sought refuge (with Allah) from it, and showed unpleasantness. He mentioned the Hellfire again and took refuge (with Allah) from it and showed unpleasantness. According to Shu'ba: 'I have no doubt that the Holy Prophet ﷺ repeated it twice.' The Prophet ﷺ then said, 'Save yourselves from the Hellfire even if it is by giving one half of a date to charity, and if this cannot be done, then (save yourselves) by uttering a good word pleasantly.'"³

Agreed upon by al-Bukhārī and Muslim.

¹ Ibid., 17:53.

² Ibid., 22:24.

³ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2241 §5677. •Muslim in *al-Ṣaḥīḥ*, 2:704 §1016. •Ahmad b. anbal in *al-Muṣnād*, 4:256 §18279. •al-Nasā'ī in *al-Sunan*, 5:75 §2553.

٢٣/٣٦٠. عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ قَالَ: كُلُّ سُلَامٍ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ. يُعِينُ الرَّجُلُ فِي دَائِيَّتِهِ يُحَامِلُهُ عَلَيْهَا أَوْ يَرْفَعُ عَلَيْهَا مَتَاعَةً صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ وَكُلُّ خَطْوَةٍ يَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَدُلُّ الطَّرِيقِ صَدَقَةٌ.
مُتَّفِقُ عَلَيْهِ.

360/23. According to Abū Hurayra :

“The Holy Prophet ﷺ said, ‘Charity is incumbent everyday on every joint of a human being. Helping a person to ride or putting his luggage on the mount is (also) a charity. Saying a good word is a charity, and every step taken to offer prayer is a charity; and guiding someone to the path is also a charitable donation.’”¹

Agreed upon by al-Bukhārī and Muslim.

٢٤/٣٦١. عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ رَسُولِ اللَّهِ قَالَ: إِنَّ فِي الْجَنَّةِ غُرْفَةً يُرَى ظَاهِرُهَا مِنْ بَاطِنِهَا، وَبَاطِنُهَا مِنْ ظَاهِرِهَا، فَقَالَ أَبُو مَالِكَ الْأَشْعَرِيُّ: لِمَنْ، يَا رَسُولَ اللَّهِ؟ قَالَ: لِمَنْ أَطَابَ الْكَلَامَ، وَأَطْعَمَ الطَّعَامَ، وَبَاتَ قَائِمًا وَالنَّاسُ نِيَامٌ.
رَوَاهُ أَحْمَدُ وَالْحَاكِمُ وَابْنُ حِبَّانَ.

361/24. According to ‘Abd Allah b. ‘Umar :

“The Messenger of Allah ﷺ said: ‘There will be rooms in Paradise that will be seen from the inside and outside.’ Abū Mālik al-Ash‘arī submitted: ‘O Messenger of Allah! Who will have them?’ He said: ‘The one who talks pleasantly, feeds the meals, and stands for vigil when people are asleep.’”²

Reported by Ahmād, al- Ākim and Ibñ ibbān.

¹ Set forth by •al-Bukhārī in *al-Šaḥīḥ*, 3:1059 §2734. •Muslim in *al-Šaḥīḥ*, 2:699 §1009. •Ahmād b. anbal in *al-Muṣnād*, 2:350 §8593.

² Set forth by •Ahmād b. anbal in *al-Muṣnād*, 5:343 §22956. •al- Ākim in *al-Muṣṭadrak*, 1:153 §270. •Ibñ ibbān in *al-Šaḥīḥ*, 2:262 §509.

٢٥/٣٦٢ . وَفِي رِوَايَةِ عَنْ ابْنِ هَانِيٍّ أَنَّ هَانِيَ لَمَّا وَفَدَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ قَوْمِهِ فَسَعَهُمْ قَالَ أَبُو شُرَيْحٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا رَسُولَ اللَّهِ، أَخْرِبِنِي بِشَيْءٍ يُوْجِبُ لِي الْجَنَّةَ، قَالَ: طَيْبُ الْكَلَامِ وَبَذْلُ السَّلَامِ وَإِطْعَامُ الطَّعَامِ .
رَوَاهُ ابْنُ حِبَّانَ وَابْنُ أَبِي شَيْبَةَ وَالْطَّبَرَانِيُّ .

362/25. Ibn Hānī ﷺ reported that when Hānī came to the Messenger of Allah ﷺ with the delegation of his tribe, he gave them audience. Abū Shurayh ﷺ submitted:

“O Messenger of Allah! Direct me to something that makes Paradise a destiny for me.” He said: “Talk pleasantly, spread the salutation of peace and feed people.”¹

Reported by Ibn Ibbān, Ibn Abī Shayba and al-Tabarānī.

٢٦/٣٦٣ . عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَرَاءٌ إِلَّا الْجَنَّةَ . قَالَ: وَمَا بِرْهُ؟ قَالَ: إِطْعَامُ الطَّعَامِ وَطَيْبُ الْكَلَامِ .
رَوَاهُ الطَّبَرَانِيُّ .

363/26. Jābir b. ‘Abd Allah ﷺ reported from the Holy Prophet ﷺ that he said:

“‘The reward of ḥajj mabrūr is only Paradise.’ He submitted: ‘What is someone’s piousness?’ The Holy Prophet ﷺ said: ‘Feeding people and talking nicely with them.’”²

Reported by al-Tabarānī.

¹ Set forth by •Ibn Ibbān in *al-Ṣaḥīḥ*, 2:257 §504. •Ibn Abī Shayba in *al-Muṣannaf*, 5:211 §25332. •al-Tabarānī in *al-Mu‘jam al-Kabīr*, 22:180 §476.

² Set forth by •al-Tabarānī in *al-Mu‘jam al-Awsat*, 8:203 §8405. •al-Fākihī in *Akhbār Makka*, 1:408 §879.

TRADITIONS OF THE COMPANIONS AND PIOUS SCHOLARS OF EARLY TIMES

عَنْ يَحْيَى بْنِ جَعْدَةَ، قَالَ: قَالَ عُمَرُ : لَوْلَا أَنْ أَسِيرَ فِي سَيْلِ اللَّهِ أَوْ أَضْعَفَ جَنْبِي اللَّهِ فِي التُّرَابِ أَوْ أَجَالِسَ قَوْمًا يَلْتَقِطُونَ طَيْبَ الْكَلَامِ كَمَا يُلْتَقِطُ طَيْبَ الشَّمْرِ لَا حَيَّتُ أَنْ أَكُونَ قَدْ لَحِقْتُ بِاللَّهِ.

رَوَاهُ ابْنُ أَبِي شَيْبَةَ فِي الْمُصَنَّفِ.

According to Yahya b. Ja'da, 'Umar  said:

“If I had not been a seeker in the way of Allah, or had not covered my sides with dust for the sake of Allah , or had not been in the company of those who like pleasant conversation, I would certainly have liked to turn up my toes to meet my Creator (saying adieu to this world).”¹

Reported by Ibn Abī Shayba in *al-Muṣannaf*.

قَالَ أَبُو الدَّرْدَاءِ: لَوْلَا ثَلَاثٌ مَا أَحْبَبْتُ الْعِيشَ يَوْمًا وَاحِدًا: الظَّنَّا
اللَّهِ بِالْهَوَاجِرِ، وَالسُّجُودُ لِلَّهِ فِي جَوْفِ اللَّيْلِ، وَمُجَالَسَةُ أَقْوَامٍ يَتَقَوَّنَ
أَطَابِ الْكَلَامِ كَمَا يَتَقَوَّنَ أَطَابِ الشَّمْرِ.

ذَكْرُهُ الْعَزَالِيُّ فِي الْإِحْيَاءِ.

Abū al-Dardā' said:

“I will not like to live even for a day if three things become extinct from the world: severe thirst at a hot noon for the sake of Allah, prostration before Allah in the middle of night and sitting in the company of people who talk so pleasantly, as if picking fine, fresh and pure fruit.”²

¹ Set forth by •Ibn Abī Shayba in *al-Muṣannaf*, 4:214 §19419.

² Set forth by •al-Ghazālī in *Iḥyā' 'Ulūm al-Dīn*, 4:409.

Related by al-Ghazālī in *al-Iḥyā*.

عَنْ وَهْبِ بْنِ مُبَّهٍ قَالَ: ثَلَاثٌ مَنْ كُنَّ فِيهِ أَصَابَ الْبِرَّ: سَخَاوَةُ النَّفْسِ
وَالصَّبْرُ عَلَى الْأَذَى وَطَيْبُ الْكَلَامِ.

رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الصَّمْتِ.

Wahb b. Munabbih said:

“He has reached piety who has three qualities: generosity, patience upon suffering and talking in a pleasant way.”¹

Reported by Ibn Abī al-Dunyā in *al-Ṣamt*.

عَنْ كَعْبٍ قَالَ: قِلَّةُ الْمَنْطِقِ حُكْمٌ عَظِيمٌ، فَعَلَيْكُمْ بِالصَّمْتِ، فَإِنَّهُ
رُعْدَةٌ حَسَنَةٌ وَقِلَّةٌ وِزْرٌ وَخَفَّةٌ مِنَ الذُّنُوبِ.

رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الصَّمْتِ.

Ka'b said:

“Speaking less is a big matter, so adopt silence. Indeed, it is a way of politeness, for it lessens the burden and lightens sins.”²

Reported by Ibn Abī al-Dunyā in *al-Ṣamt*.

¹ Set forth by •Ibn Abī al-Dunyā in *al-Ṣamt wa Ādāb al-Lisān*, 1:180 §315.

² Set forth by •Ibn Abī al-Dunyā in *al-Ṣamt wa Ādāb al-Lisān*, 1:221 §426.

الفصل الرابع

حفظ اللسان عن ذكر سوء الناس

SECTION 4

PROTECTING THE TONGUE FROM BACKBITING

QUR'ĀN

١. ﴿وَقُولُوا لِلنَّاسِ حُسْنَا﴾

١. *«And (also) talk of piety to the common people (in a polite and pleasant manner).»^١*

٢. ﴿وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَيَصُفُّ الْسِّتْنَهُمُ الْكَذِبَ أَنَّ لَهُمْ أَخْسَنَ لَا جَرَمَ أَنَّ لَهُمُ الْثَّارَ وَأَنَّهُمْ مُفْرُطُونَ﴾

٢. *«And they attribute to Allah what they loathe (for themselves), and their tongues utter falsehood that there is good for them. (No indeed!) The truth is that for them there is Hell, and they will be the first ones to be sent (into Hell where they shall be left forever).»^٢*

٣. ﴿إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعِنْوًا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ٢٢ يَوْمَ تَشَهُّدُ عَلَيْهِمُ الْسِّتْنَهُمُ وَأَيْدِيهِمْ وَأَرْجُلُهُم بِمَا كَانُوا يَعْمَلُونَ﴾

٣. *«Verily, those who falsely accuse chaste, believing*

^١ Qur'ān, 2:83.

^٢ Ibid., 16:62.

women who are unaware of, and unacquainted (with, even the very idea of indecency and evil) are cursed in this world and in the Hereafter. And for them is woeful punishment, On the Day when their (own) tongues and their hands and their feet will bear witness against them for whatever they used to do. ¹

٤. ﴿وَالَّذِينَ يُؤْذِنَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا أَكْتَسَبُوا فَقَدِ احْتَلَلُوا بِهَتْنَانَ وَإِثْمًا مُّبِينًا﴾

4. «And those who hurt the believing men and the believing women without their doing anything (wrong), surely, they bear (themselves) the burden of a false allegation and an open sin.» ²

٥. ﴿يَا أَيُّهَا الَّذِينَ ءامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا﴾

5. «O believers! Always fear Allah and say what is correct and straight.» ³

٦. ﴿وَلَا يَغْتَبْ بَعْضُكُمْ بَعْضًا أَحَبُّ أَحَدُكُمْ أَنْ يَأْكُلْ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهُتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَابُ رَّحِيمٌ﴾

6. «Nor backbite one another. Would any of you like to eat the flesh of his dead brother? You would hate it. And fear Allah (in all such matters). Indeed, Allah is Ever-Returning, Ever-Merciful.» ⁴

٧. ﴿مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدِيهِ رَقِيبٌ عَتِيدٌ﴾

7. «Not a word does he utter but a watcher is there beside

¹ Ibid., 24:23-24.

² Ibid., 33:58.

³ Ibid., 33:70.

⁴ Ibid., 49:12.

him ready (to write it).¹

HADITH

٢٧/٣٦٤. عَنْ أَبِي مُوسَىٰ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ الْإِسْلَامِ أَفْضَلُ؟ قَالَ: مَنْ سَلِيمٌ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ.
مُتَّقٌ عَلَيْهِ. وَهَذَا لَفْظُ مُسْلِمٍ.

364/27. According to Abū Mūsa :

“I asked: ‘O Messenger of Allah! Which kind of [person’s] Islam is the best?’ He said: ‘(The best Islam is of the one) from whose tongue and whose hand the other Muslims are safe!’”²

Agreed upon by al-Bukhārī and Muslim (the wording is his).

٢٨/٣٦٥. وَفِي رِوَايَةِ عَبْدِ اللَّهِ بْنِ عَمْرِو رَضِيَ اللَّهُ تَعَالَى عَنْهُ عَنِ النَّبِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: الْمُسْلِمُ مَنْ سَلِيمٌ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ.
مُتَّقٌ عَلَيْهِ.

365/28. According to ‘Abd Allāh b. ‘Amr , the Prophet said:

“The Muslim is someone from whose tongue and whose hand the Muslims are safe, and the (true) emigrant [*al-muhājir*] is someone who emigrates from that which Allah has forbidden.”³

Agreed upon by al-Bukhārī and Muslim.

٢٩/٣٦٦. وَفِي رِوَايَةِ أَبِي هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ يَقُولُ: إِنَّ الْعَبْدَ

¹ Ibid., 50:18.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:13 §10. •Muslim in *al-Ṣaḥīḥ*, 1:66 §42. •al-Tirmidhī in *al-Sunan*, Ch.: (52), 4:661 §2504. •al-Nasā’ī in *al-Sunan*, 8:106 §4999.

³ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:13 §10. •Muslim in *al-Ṣaḥīḥ*, 1:65 §40. •Ahmad b. Ḥanbal in *al-Muṣnād*, 2/209 §6953. •Abū Dāwūd in *al-Sunan*, 3/4 §2480. •al-Nasā’ī in *al-Sunan*, 8/105 §4996.

لَيَتَكَلَّمُ بِالْكَلِمَةِ مَا يَبْيَنُ فِيهَا يَزِلُّ بِهَا فِي النَّارِ أَبْعَدَ مِمَّا بَيْنَ الْمَسْرِقِ وَالْمَاءِ^١.

366/29. According to a report from Abū Hurayra, he heard the Messenger of Allah ﷺ say:

“The servant who talks (lies, hypocrisy, dishonesty and oppression) without thinking about its consequences, slips down into Hell farther than the distance between the east and the west.”^١

Agreed upon by al-Bukhārī and Muslim.

٣٦٧. وَفِي رِوَايَةِ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ لَا يُلْقَى لَهَا بَالًا يَرْفَعُهُ اللَّهُ بَهَا دَرَجَاتٍ، وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ لَا يُلْقَى لَهَا بَالًا يَهْوِي بَهَا فِي جَهَنَّمَ.
رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَالْتَّرْمِذِيُّ وَالْمَالِكُ.

367/30. According to Abū Hurayra ﷺ:

“The Holy Prophet ﷺ said: ‘A slave (of Allah) may utter a word without knowing its importance and it pleases Allah; and because of that Allah Most High raises his rank. And a servant (of Allah) may utter a word (carelessly) without knowing of its gravity; it displeases Allah and he is thrown into Hellfire for that.’”^٢

Reported by al-Bukhārī, Aḥmad, al-Tirmidhī and Mālik.

٣٦٨. عَنْ سَهْلِ بْنِ سَعْدٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَنْ يَضْمَنْ لِي مَا بَيْنَ الْحَيَاةِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنْ لَهُ الْجَنَّةَ.

^١ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2377 §6112. •Muslim in *al-Ṣaḥīḥ*, 4:2290 §2988.

^٢ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2377 §6113. •Aḥmad b. anbal in *al-Muṣnād*, 2:334 §8392. •al-Tirmidhī in *al-Sunan*, 4:559 §2319. •Mālik in *al-Muwatta'*, 2:985 §1781.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَالْتَّرْمِذِيُّ.

368/31. According to Sahl b. Sa‘d :

“Allah’s Messenger  said: ‘If someone guarantees me (the safeguard of) what is between his jawbones (tongue) and what is between his legs (private parts), I shall guarantee him the Garden of Paradise!’”¹

Reported by al-Bukhārī, Aḥmad and al-Tirmidhī.

٣٦٩/٣٢. وَفِي رِوَايَةِ أَبِي مُوسَىٰ  قَالَ: قَالَ رَسُولُ اللَّهِ : مَنْ حَفَظَ مَا يَنْ فُقْمِيَّهُ وَفَرَجَهُ دَخَلَ الْجَنَّةَ.

رَوَاهُ أَحْمَدُ وَأَبُو يَعْلَىٰ وَالْحَاكِمُ.

369/32. According to Abū Mūsā al-Ash‘arī :

“The Messenger of Allah  said: ‘Whoever safeguards what is between his jawbones (tongue) and private parts will enter Paradise.’”²

Reported by Aḥmad, Abū Ya‘lā and al-Ākim.

٣٧٠/٣٣. عَنْ عُقَبَةَ بْنِ عَامِرٍ  قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، مَا النَّجَاهُ؟ قَالَ: أَمْلِكْ عَلَيْكَ لِسَانَكَ، وَلِيَسْعَكَ بَيْنَكَ، وَابْنَكَ عَلَىٰ خَطِيْبَكَ.

رَوَاهُ أَحْمَدُ وَالْتَّرْمِذِيُّ وَالْطَّبَرَانِيُّ. وَقَالَ التَّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ.

370/33. According to ‘Uqba b. ‘Amir :

“I submitted: ‘O Messenger of Allah ! What is salvation?’ He said: ‘Safeguard your tongue (from uttering evil), keep to the expanse of your house (spend time in your house and do not go out without any need) and weep over your sins.’”³

¹ Set forth by •al-Bukhārī in *al-Šaḥīḥ*, 5/2376 §6109. •al-Tirmidhī in *al-Sunan*, 4/606 §2408. •Aḥmad b. Ḥanbal in *al-Muṣnād*, 5/333 §22874. •Mālik in *al-Muwaṭṭa'*, 2/987 §1787.

² Set forth by •Aḥmad b. Ḥanbal in *al-Muṣnād*, 4:398 §19577. •Abū Ya‘lā in *al-Muṣnād*, 13:259 §7275. •al-Ākim in *al-Muṣṭadrak*, 4:399 §8063.

³ Set forth by •Aḥmad b. Ḥanbal in *al-Muṣnād*, 5:259 §22289. •al-Tirmidhī

Reported by Ahmād, al-Tirmidhī and al-Tabarānī. Al-Tirmidhī said: “This is a fine tradition.”

٣٤/٣٧١ . وَفِي رَوَايَةِ عَنْ ثُوبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ: طُوبَى لِمَنْ مَلَكَ لِسَانَهُ، وَوَسَعَهُ بَيْتُهُ، وَبَيْكَى عَلَى حَطِيشَتِهِ .
رَوَاهُ الطَّبرَانِيُّ فِي الْأَوْسَطِ وَالصَّغِيرِ .

371/34. According to Thawbān :

“The Messenger of Allah said: ‘Glad tidings are for the one who controlled his tongue (did not talk bad about anyone), kept to the expanse of his house and wept over his sins.’”¹

Reported by al-Tabarānī in *al-Mu'jam al-Awsat* and *al-Ṣaghīr*.

٣٥/٣٧٢ . عَنْ أَبِي سَعِيْدِ الْخُدْرِيِّ رَفِعَهُ قَالَ: إِذَا أَصْبَحَ ابْنُ آدَمَ فَإِنَّ الْأَعْضَاءَ كُلَّهَا تُكَفَّرُ الْلِّسَانَ فَقُولُ: أَتَقِ اللَّهَ فِيمَا فَيَأْمَنَا نَحْنُ بِكَ فَإِنِ اسْتَقَمْتَ اسْتَقَمْنَا وَإِنْ اعْوَجْجَتْ اعْوَجْجَنَا .
رَوَاهُ أَحْمَدُ وَالرَّمْذَنِيُّ وَاللَّفْظُ لَهُ .

372/35. According to Abū Sa'īd al-Khudrī :

“The Prophet said: ‘When a human being wakes up in the morning, all of his body parts bow to the tongue and say: ‘Fear Allah regarding us; we are only part of you. If you will be straight, then we will be straight, and if you are crooked, then we will be crooked.’”²

Reported by Ahmād and al-Tirmidhī (the wording is his).

in *al-Sunan*, 4:605 §2406. •al-Tabarānī in *al-Mu'jam al-Kabīr*, 17:270 §741.

¹ Set forth by •al-Tabarānī in *al-Mu'jam al-Awsat*, 3:21 §2340 & *al-Mu'jam al-Ṣaghīr*, 1:140 §212.

² Set forth by •Ahmād b. anbal in *al-Mu'jam al-Kabīr*, 17:270 §741. •al-Tirmidhī in *al-Sunan*, 4:605 §2407. •Abū Ya'la in *al-Mu'jam al-Kabīr*, 17:270 §741. •al-Tayālī in *al-Mu'jam al-Kabīr*, 17:270 §741. •Abd b. 'Umayd in *al-Mu'jam al-Kabīr*, 17:270 §741.

٣٦/٣٧٣. عن معاذ بن جبل في رواية طويلة قال: كنت مع النبي ﷺ في سفر، فأخذ يمساني قال: كف عليك هذا، قلت: يا نبي الله، وإنما نأخذون بما نتكلّم به؟ فقال: ثقلتك أمك يا معاذ، وهل يكتب الناس في النار على وجوههم أو على مآخارهم إلا حصاد ألسنتهم.

رواه أ Ahmad والترمذى وأبن ماجه واللّفظ للترمذى وقال: هذا حديث حسن صحيح.

373/36. Mu‘ādh b. Jabal ﷺ narrated in a long tradition:

“I was with the Prophet ﷺ, travelling, and he grabbed his tongue. He said: ‘Hold this (tongue from uttering bad)’. I said: ‘O Messenger of Allah! Will we be held accountable for what we say?’ He said: ‘O Mu‘ādh! May your mother grieve over you! The people will be thrown into Hell upon their faces, or upon their knees, for what their tongues have wrought.’”^١

Reported by Ahmād b. anbal, al-Tirmidhī (the wording is his) and Ibn Mājah. Al-Tirmidhī said: “This is a fine authentic tradition.”

٣٧/٣٧٤. عن أنس بن مالك ﷺ، قال: قال رسول الله ﷺ: لا ينتقىم إيمان عبد حتى ينتقىم قلبه، ولا ينتقىم قلب حتى ينتقىم لسانه، ولا يدخل الجنة رجل لا يؤمن جاره بوائقه.

رواه أ Ahmad والبيهقي.

374/37. According to Anas b. Mālik ﷺ, Allah’s Messenger ﷺ said: “The servant’s faith is not sound until his heart is sound, and his

^١ Set forth by •Ahmad b. anbal in *al-Musnad*, 5:231 §22069. •al-Tirmidhī in *al-Sunan*, 5:11 §2616. •Ibn Mājah in *al-Sunan*, 2:1314 §3973. •al-‘akim in *al-Mustadrak*, 2:447 §3548. •Ibn ibbān in *al-Ṣaḥīḥ*, 1:447 §214. •‘Abd al-Razzāq in *al-Muṣannaf*, 11:194 §20303. •al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, 20:131 §266.

heart is not sound until his tongue is sound, and no one will enter the Garden of Paradise unless his neighbour is safe from his evil afflictions.”¹

Reported by Aḥmad and al-Bayhaqī.

٣٧٥/٣٨. عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مِنْ حُسْنِ إِسْلَامِ الْمَرءِ تَرْكُهُ مَا لَا يَعْنِيهِ.

رَوَاهُ التَّرْمِذِيُّ وَابْنُ مَاجَهَ وَمَالِكُ.

375/38. According to Abū Hurayra ﷺ:

“Allah’s Messenger ﷺ said: ‘The excellence and beauty of the man’s Islam includes his forsaking what is fruitless and vain.’”²

Reported by al-Tirmidhī, Ibn Mājah and Mālik.

عَنْ قَيْسِ، قَالَ رَأَيْتُ أَبَا بَكْرَ رَضِيَ اللَّهُ عَنْهُ أَخِذًا بِطَرَفِ لِسَانِهِ وَهُوَ يَقُولُ: هَذَا أَوْرَدَنِي الْمَوَارِدُ.

رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الصَّمْتِ.

Qays said:

“I saw Abū Bakr ﷺ holding the tip of his tongue and saying: ‘This is the thing that can destroy me.’”³

Reported by Ibn Abī al-Dunyā in *al-Ṣamt*.

¹ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 3/198 §13071. •al-Bayhaqī in *Shu‘ab al-Īmān*, 1/41 §8. •al-Quḍā‘ī in *Musnad al-Shihāb*, 2/62 §887. •al-Mundhīrī in *al-Tarḥīb wa al-Tarḥīb*, 3/240 §3860. •Ibn Rajab in *Jāmi‘ al-‘Ulūm wa al-Hikam*, 1/75. •al-Haythamī in *Majma‘ al-Zau‘id*. He also confirmed it, 1/53.

² Set forth by •al-Tirmidhī in *al-Sunan*, 4/558 §2317. •Ibn Mājah in *al-Sunan*, 2/1315 §3976. •Mālik in *al-Muwaṭṭa‘*, 2/903 §1604.

³ Set forth by •Ibn Abī al-Dunyā in *al-Ṣamt wa Ādāb al-Lisān*, 1:55 §19.

عَنْ عِمْرَانَ بْنِ يَزِيدَ، قَالَ: قَالَ عَلَيُّ بْنُ أَبِي طَالِبٍ رض: اللِّسَانُ قِوَامُ الْبَدْنِ فَإِذَا اسْتَقَامَ اللِّسَانُ اسْتَقَامَتِ الْجَوَارِحُ، وَإِذَا اضْطَرَبَ اللِّسَانُ لَمْ يَقْمِ لَهُ جَارِحَةٌ.

رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الصَّمْتِ.

Imrān b. Yazīd said:

“‘Alī b. Abī Ṭālib رض said: ‘The tongue is an important part of the body. If the tongue is straight, then (all) parts (of the body) are straight. If the tongue is shaky, then none of the body parts can stay straight.’”¹

Reported by Ibn Abī al-Dunyā in *al-Ṣamt*.

عَنْ حُمَيْدِ بْنِ هِلَالٍ قَالَ: كَانَ عَبْدُ اللَّهِ بْنِ عَمْرِو رض يَقُولُ: دَعْ مَا لَسْتَ مِنْهُ فِي شَيْءٍ، وَلَا تَنْطِقْ فِيمَا لَا يَعْنِيْكَ، وَاحْرُنْ لِسَانَكَ كَمَا تَخْرُنْ نَفَقَتَكَ.

رَوَاهُ ابْنُ أَبِي شَيْبَةَ فِي الْمُصَنَّفِ.

umayd b. Hilāl reported that ‘Abd Allah b. ‘Amr رض used to say:

“Forsake which does not belong to you, and do not speak about what is not related to you. Control your tongue the way you control your expenditures (financial resources).”²

Reported by Ibn Abī Shayba in *al-Muṣannaf*.

¹ Set forth by •Ibn Abī al-Dunyā in *al-Ṣamt wa Ādāb al-Lisān*, 1:69 §58.

² Set forth by •Ibn Abī Shayba in *al-Muṣannaf*, 7:128 §34713. •Ibn Sarrī in *al-Zuhd*, 2:534 §1101. •Ibn Abī al-Dunyā in *al-Ṣamt wa Ādāb al-Lisān*, 1:57 §24.

الفصل الخامس

الصدق والأمانة

SECTION 5

TRUTHFULNESS AND TRUST

QUR'AN

١. ﴿لَيْسَ الْبَرَّ أَن تُوَلُّوْا وُجُوهَكُمْ قَبْلَ الْمُشْرِقِ وَالْمَغْرِبِ وَلَكُمْ الْبَرَّ مِنْ عَامِنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّنَ وَعَائِي الْمَالِ عَلَى حُبِّهِ ذُوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّاَلِيْلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَعَائِي الْرَّكُوْةَ وَالْمُؤْمِنُونَ يَعْهِدُهُمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَجِنَ الْبَأْسِينُ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ﴾

1. *«Righteousness is not merely that you turn your faces to the east or the west. But true righteousness is that a person believes in Allah, the Last Day, the angels, the Book (revealed by Allah) and the Messengers. Driven by love for Allah, he spends (his) wealth on the kindred, the orphans, the needy, the wayfarers and those who ask and in (liberating slaves') necks, and establishes Prayer and pays Zakāt (the Alms-due). And when they make a promise, they fulfil it and are steadfast in hardship (i.e., poverty) and suffering (i.e., ailment) and at the time of fierce fighting (i.e., jihad). It is these who are truthful and it is these who*

are righteous. ^١

٢. ﴿الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّا ءَامَنَّا فَأَعْفِرْ لَنَا ذُنُوبَنَا وَقَنَا عَذَابَ النَّارِ ﴾ الْصَّابِرِينَ وَالصَّدِيقِينَ وَالْقَنِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴾

2. «(These are the people) who say: 'O our Lord, we have surely believed, so, forgive us our sins and save us from the torment of Hell.' (They are) steadfast (people), truthful in their words and deeds and submissive in devotion and obedience. And they spend in the way of Allah, and (rise) in the later hours of the night to implore Allah's pardon.»²

٣. ﴿قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّدِيقِينَ صِدْقُهُمْ لَهُمْ جَنَّتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَرُ خَلِيلِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴾

3. «Allah will say: 'This is the Day (when) the truth of the truthful will benefit them. There are Gardens for them with streams flowing beneath; they will live therein forever. Allah is pleased with them and they are pleased with Him. This (pleasure of Allah) is the highest achievement.」³

٤. ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَتَقُوا اللَّهَ وَكُنُوا مَعَ الصَّدِيقِينَ ﴾

4. «O believers! Fear Allah persistently, and remain in the (company) of those who uphold the truth.»⁴

٥. ﴿وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقِي وَأَخْرِجْنِي مُخْرَجَ صِدْقِي وَاجْعَلْ لِي

^١ Qur'an, 2:177.

² Ibid., 3:16-17.

³ Ibid., 5:119.

⁴ Ibid., 9:119.

مِنْ لَدُنْكَ سُلْطَنًا نَصِيرًا ﴿٤﴾

5. «And keep praying (to your Lord): ‘O my Lord, make me enter (wherever You are to make me enter) with the truth (pleasure), and bring me out (from wherever You are to bring me out) with the truth (pleasure). And bestow upon me from Your presence the dominance that assists and the power that supports.’»¹

٦. ﴿وَالَّذِينَ هُمْ لِأَمْنَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ﴾

6. «And those who are watchful of their trusts and their pledges.»²

HADITH

٣٩/٣٧٦. عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبَرِّ، وَإِنَّ الْبَرِّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لِيَصُدُّقُ حَتَّى يَكُونَ صِدِيقًا، وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لِيَكُذُّبُ حَتَّى يُكَذَّبَ عِنْدَ اللَّهِ كَذَابًا.

مُتَّقٌ عَلَيْهِ.

376/39. According to Ibn Mas'ud رض:

“The Holy Prophet ص said: ‘Indeed, truthfulness leads to piousness, and piousness leads to Paradise. And a man keeps telling the truth until he becomes a truthful person. Falsehood leads to sin, and sin leads to Hellfire, and a man may keep on telling lies until he is written in the sight of Allah as a liar.’”³

¹ Ibid., 17:80.

² Ibid., 23:8.

³ Set forth by •al-Bukhārī in *al-Šaḥīḥ*, 5:2261 §5743. •Muslim in *al-Šaḥīḥ*, 4:2013 §2607. •Ahmad b. Anbal in *al-Muṣnād*, 1:432 §4108. •Abū Dāwūd in *al-Sunan*, 4:297 §4989. •al-Tirmidhī in *al-Sunan*, 4:347 §1971.

Agreed upon by al-Bukhārī and Muslim.

٤٠ . عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ جَنْدِلَةَ أَنَّ رَجُلًا جَاءَ إِلَيَّ النَّبِيِّ فَقَالَ: يَا رَسُولَ اللَّهِ! مَا عَمِلَ الْجَنَّةَ؟ قَالَ: الْصَّدْقُ. إِذَا صَدَقَ الْعَبْدُ بَرَّ، وَإِذَا بَرَّ أَمِنَ، وَإِذَا أَمِنَ دَخَلَ الْجَنَّةَ.

رَوَاهُ أَحْمَدُ.

377/40. According to 'Abd Allāh b. 'Amr :

"A man came to the Prophet ﷺ and asked: 'O Messenger of Allah, what is the conduct (that takes one) to the Garden of Paradise?' He said: 'Truthfulness! If the servant tells the truth, he is pious, and if he is pious, he is safe (from committing sins), and if he is safe (from committing sins), he will enter the Garden of Paradise.'"¹

Reported by Aḥmad.

٤١ / ٣٧٨ . عَنْ حَكِيمِ بْنِ حِزَامٍ قَالَ: قَالَ رَسُولُ اللَّهِ: الْبَيِّنَانُ بِالْخَيْرِ مَا لَمْ يَتَفَرَّقَا، أَوْ قَالَ حَتَّى يَتَفَرَّقَا، فَإِنْ صَدَقَا وَبَيْنَا بُورُكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَتَمَا وَكَذَبَا مُحِقَّتْ بَرَكَةُ بَيْعِهِمَا . مُنْفَقُ عَلَيْهِ .

378/41. According to Ākim b. izām :

"The Messenger of Allah ﷺ said: 'The buyer and the seller have the option to (to cancel the transaction) as long as they have not separated. If they are truthful and straightforward, blessing is added to their deal. However, if the defect is concealed and they tell lies, blessing is removed from their deal.'"²

¹ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:176 §6641.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:732 §1973. •Muslim in *al-Ṣaḥīḥ*, 3:1164 §1523. •Aḥmad b. Ḥanbal in *al-Musnad*, 3:402 §15357. •Abū Dāwūd in *al-Sunan*, 3:273 §3459. •al-Tirmidhī in *al-Sunan*, 3:548 §1246. •al-Nasā'ī in *al-Sunan*, 7:244 §4457.

Agreed upon by al-Bukhārī and Muslim.

٤٢/٣٧٩ . عَنْ سَهْلِ بْنِ حُنَيْفٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ سَأَلَ اللَّهَ الشَّهَادَةَ بِصِدْقٍ، بَلَّغَهُ اللَّهُ مَنَازِلَ الشُّهَدَاءِ، وَإِنْ مَاتَ عَلَى فِرَاشِهِ . رَوَاهُ مُسْلِمٌ وَأَبُو دَاؤِدَ .

379/42. According to Sahl b. Hunayf صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

“The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: ‘If someone implores Allah for martyrdom with a true heart, Allah will cause him to reach the degrees of the martyrs, even if he dies on his mattress.’”¹

Reported by Muslim and Abū Dāwūd.

٤٣/٣٨٠ . عَنْ أَبِي مُحَمَّدِ الْحَسَنِ بْنِ عَلَيٍّ بْنِ أَبِي طَالِبٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: دَعْ مَا يُرِيُّكَ إِلَى مَا لَا يُرِيُّكَ، فَإِنَّ الصَّدْقَ طَمَأنِيَّةٌ، وَالْكَذْبَ رِبْيَةٌ . رَوَاهُ التَّرْمِذِيُّ وَالنَّسَائِيُّ . وَقَالَ التَّرْمِذِيُّ: هَذَا حَدِيثُ حَسَنٍ صَحِحٌ .

380/43. According to Abū Muhammad al-Hasan b. ‘Alī b. Abī Ṭālib صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

“I have memorized the saying of Allah’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (and remember it even today): ‘Leave that which seeds doubt (in your mind), and go for what does not put you in doubt, for truthfulness is a “feeling at ease” and lying is a doubt.’”²

Reported by al-Tirmidhī and al-Nasā’i. According to al-Tirmidhī: “This is a fine authentic tradition.”

٤٤/٣٨١ . عَنْ عُبَادَةَ بْنِ الصَّامِتِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: اضْمَنُوا لِي سِتًا مِنْ

¹ Set forth by •Muslim in *al-Sahīh*, 3/1517 §1909. •Abū Dāwūd in *al-Sunan*, 2/85 §1520. •al-Tirmidhī in *al-Sunan*, 4/183 §2653 & 6/36 §3162. •Ibn Mājah in *al-Sunan*, 2/935 §2797.

² Set forth by •Ahmad b. Ḥanbal in *al-Musnad*, 1/200 §1723. •al-Tirmidhī in *al-Sunan*, 4/668 §2518. •al-Nasā’i in *al-Sunan*, 8/327 §5711. •al-Dārimī in *al-Sunan*, 2/319 §2532.

أَنفُسُكُمْ أَصْمَنُ لَكُمُ الْجَنَّةَ: أُصْدِقُوا إِذَا حَدَّثْتُمْ، وَأَوْفُوا إِذَا وَعَدْتُمْ، وَأَدُّوا إِذَا أَئْتُمْ، وَاحْفَظُوا فُرُوجَكُمْ، وَغُصُّوا أَبْصَارَكُمْ، وَكُفُّوا أَيْدِيَكُمْ.

رَوَاهُ أَحْمَدُ وَالْحَاكِمُ وَابْنُ حَبَّانَ وَالْبَيْهَقِيُّ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ الْإِسْنَادُ.

381/44. According to 'Ubāda b. al-Šāmit رض:

"The Holy Prophet ﷺ said: 'If you guarantee me six things, I shall guarantee you Paradise: always speak truth when you speak, always keep the promise when you make one, prove your worth when you are entrusted, safeguard your private parts, lower your gaze and stop your hands (towards wrongdoing).'"¹

Reported by Ahmād, al- ākim, Ibñ ibbān and al-Bayhaqī.
Al- ākim said: "This tradition has authentic chains."

٤٥ / ٣٨٢ . عَنِ عَبْدِ اللَّهِ بْنِ عَمْرُو رض أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أَرْبَعٌ إِذَا كُنَّ فِيكَ فَلَا عَلَيْكَ مَا فَاتَكَ مِنَ الدُّنْيَا: حَفْظُ أَمَانَةِ، وَصِدْقُ حَدِيثِ، وَحُسْنُ خَلِيقَةِ، وَعِفَّةٌ فِي طُعْمَةِ .

رَوَاهُ أَحْمَدُ وَالْحَاكِمُ وَالْبُخَارِيُّ فِي الْأَدَبِ.

382/45. According to 'Abd Allah b. 'Amr رض:

"The Messenger of Allah ﷺ said: 'You will never be at a loss from losing anything in the world if you have four things: protection of trust, truthfulness in speech, good moral character and wholesome food.'"²

Reported by Ahmād, al- ākim and al-Bukhārī in *al-Adab al-*

¹ Set forth by •Ahmād b. anbal in *al-Musnad*, 5:323 §22809. •al- ākim in *al-Mustadrak*, 4:399 §8066. •Ibñ ibbān in *al-Šahīh*, 1:506 §271. •al-Bayhaqī in *al-Sunan al-Kubrā*, 6:288 §12471 & *Shu'ab al-Imān*, 4:320 §5256.

² Set forth by •Ahmād b. anbal in *al-Musnad*, 2:177 §6652. •al- ākim in *al-Mustadrak*, 4:349 §7876. •al-Bukhārī in *al-Adab al-Mufrad*, p. 108 §288. •al-Bayhaqī in *Shu'ab al-Imān*, 4:321 §5257.

Mufrad.

٤٦/٣٨٣ . وَفِي رِوَايَةِ عَبْدِ اللَّهِ بْنِ عَمْرِو صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ النَّاسِ أَفْضَلُ؟ قَالَ: كُلُّ حَمْوُمِ الْقُلُبِ، صَدُوقُ اللَّسَانِ، قَالُوا: صَدُوقُ اللَّسَانِ نَعْرِفُهُ، فَمَا حَمْوُمُ الْقُلُبِ؟ قَالَ: هُوَ التَّقِيُّ النَّقِيُّ لَا إِثْمَ فِيهِ وَلَا بَغْيَ وَلَا غِلَّ وَلَا حَسَدَ.
رَوَاهُ أَبْنُ مَاجَهَ وَالْطَّبَرَانِيُّ وَالْبَيْهَقِيُّ.

383/46. According to 'Abd Allah b. 'Amr صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

“The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was asked: ‘Who is the most superior person?’ He said: ‘The one who has a pure heart and a truthful tongue.’ The Companion submitted: ‘O Messenger of Allah! We acknowledge who is truthful, but what refers to a pure heart?’ He said: ‘The one who is chaste and pious; there is no sin, rebellion, malice and jealousy in him (his heart is free of all impurities).’”¹

Reported by Ibn Mājah, al-Ṭabarānī and al-Bayhaqī.

٤٧/٣٨٤ . عَنْ إِسْمَاعِيلَ بْنِ عُبَيْدِ بْنِ رِفَاعَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّهُ خَرَجَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمُصَلَّى قَرَأَى النَّاسَ يَتَبَارَعُونَ فَقَالَ: يَا مَعْشَرَ التُّجَارِ فَاسْتَجَابُوا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَفَعُوا أَعْنَاقَهُمْ وَأَبْصَارَهُمْ إِلَيْهِ، فَقَالَ: إِنَّ التُّجَارَ يُبَعَّثُونَ يَوْمَ الْقِيَامَةِ فُجَارًا إِلَّا مَنِ اتَّقَى اللَّهَ وَبَرَّ وَصَدَقَ.

رَوَاهُ التَّرْمِذِيُّ وَأَبْنُ مَاجَهَ وَالْدَّارَمِيُّ وَالْحَاكِمُ، وَقَالَ التَّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِحٌ.

384/47. Ismā'il b. 'Ubayd b. Rifā'a reported from his father on the authority of his grandfather that he went with the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to the place of prayer, and he saw the people doing business, so he said:

¹ Set forth by •Ibn Mājah in *al-Sunan*, 2:1409 §4216. •al-Ṭabarānī in *al-Musnad al-Shāmiyyīn*, 2:217, 1218. •al-Bayhaqī in *Shu'ab al-Īmān*, 4:1205.

“O group of traders! And they replied to the Messenger of Allah by turning their necks and their gazes towards him. He said: ‘Indeed, the merchants will be resurrected on the Day of Resurrection as disobedient, except the one who fears Allah Most High, performs pious acts and speaks the truth.’”¹

Reported by al-Tirmidhī, Ibn Mājah, al-Dārimī and al-ākim.

Al-Tirmidhī said: “This is a fine authentic tradition.”

٤٨/٣٨٥ . عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَلَّمَا خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا قَالَ: لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ، وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ.

رَوَاهُ أَبُو دَاوُدُ وَأَبُو يَعْلَمٍ وَابْنُ خُزَيْمَةَ وَابْنُ حِبَّانَ.

385/48. According to Anas b. Mālik :

“The Messenger of Allah ﷺ often said to us in his sermons: ‘He has no faith who is not true to his trusts and he has no religion (*Dīn*) who does not keep his promise.’”²

Reported by Aḥmad, Abū Ya‘lā, Ibn Khuzayma and Ibn ibbān.

٤٩/٣٨٦ . وَفِي رِوَايَةِ أَبِي هُرَيْرَةَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَدَّ الْأَمَانَةَ إِلَى مَنْ اتَّسَمَّنَكَ، وَلَا تَخْنُنْ مَنْ خَانَكَ.

رَوَاهُ أَبُو دَاوُدَ وَالْتَّرْمِذِيُّ وَالْحَاكِمُ.

386/49. According to Abū Hurayra :

“The Messenger of Allah ﷺ said: ‘Return the deposit to the one who entrusted you with it, and do not betray him (in retribution) who

¹ Set forth by •al-Tirmidhī in *al-Sunan*, 3:515 §1210. •Ibn Mājah in *al-Sunan*, 2:726 §2146. •al-Dārimī in *al-Sunan*, 2:322 §2538. •al-ākim in *al-Mustadrak*, 2:8 §2144.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 3:154 §12589. •Abū Ya‘lā in *al-Musnad*, 5:246 §2863. •Ibn Khuzayma in *al-Ṣaḥīḥ*, 4:51 §2335. •Ibn ibbān in *al-Ṣaḥīḥ*, 1:422 §194. •al-Ṭabarānī in *al-Mu‘jam al-Awsat*, 3:98 §2606.

betrayed you.”¹

Reported by Abū Dāwūd, al-Tirmidhī and al-ākim.

قَالَ أَحْمَدُ بْنُ حَضْرَوْيَهُ: مَنْ أَرَادَ أَنْ يَكُونَ اللَّهَ تَعَالَى مَعَهُ، فَلْيَلْزِمُ
الصَّدْقَ، فَإِنَّ اللَّهَ تَعَالَى قَالَ: إِنَّ اللَّهَ مَعَ الصَّادِقِينَ.
رَوَاهُ الْقُشَيْرِيُّ فِي الرِّسَالَةِ.

Aḥmad b. Khidrawayh said:

“If someone wishes Allah Most High to be with him, then he must acquire sincerity and truthfulness, for Allah Most High has said: ‘Indeed, Allah is with truthful people.’”²

Reported by al-Qushayrī in *al-Risāla*.

¹ Set forth by •Abū Dāwūd in *al-Sunan*, 3:290 §3535. •al-Tirmidhī in *al-Sunan*, 3:564 §1264. •al-ākim in *al-Mustadrak*, 2:53 §2296.

² Set forth by •al-Qushayrī in *al-Risāla*, p. 318.

الوسطية والاعتدال

SECTION 6

BALANCE AND MODERATION

QUR'ĀN

١. ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطَا لَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ
وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتُمْ عَلَيْهَا
إِلَّا لِتَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقِبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً
إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ
لَرَءُوفٌ رَّحِيمٌ﴾

1. *(And, in the same way, (O Muslims,) We made you the best Umma (Community—fair to all with a tolerant, moderate and balanced outlook) so that you may bear witness to the people, and (Our exalted) Messenger (ﷺ) bears witness to you. And We appointed the Qibla (the direction of Prayer), which you used to face before, only to bring to light (by trial) who would follow (Our) Messenger and who would turn back upon his heels. And this (change of Qibla) was indeed a hard task, but not for those whom Allah blessed with guidance (and gnosis of spiritual truths). And it is not Allah's Glory to void your faith (without any reason). Allah is surely Most Clement, Ever-Merciful to mankind.)*¹

¹ Qur'ān, 2:143.

٢. ﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىْ عُنْقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلْوَمًا مَّحْسُورًا﴾

2. *¶And neither keep your hand tied to your neck (giving nothing to anyone), nor stretch it wide open (giving away all) lest you should sit back, blamed (and) consumed.¶¹*

٣. ﴿وَالَّذِينَ إِذَا أَنْفَقُوا وَلَمْ يُسْرِفُوا وَلَمْ يَقْثُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَاماً﴾

3. *¶And (these) are the people who are neither extravagant nor miserly when they spend. And their spending is (based on) a balance between the two extremes (of extravagance and miserliness).¶²*

HADITH

٤٠. عن عائشة رضي الله عنها أن رسول الله صلى الله عليه وسلم قال: سددوا وقاربوا واعلموا أن لن يدخل أحدكم عملاً الجنَّةَ وأن أحب الأعمال إلى الله أدوتها وإن قلَّ. مُتَّقٌ عليه.

387/50. According to 'Ā'isha رضي الله عنها:

“The Messenger of Allah ﷺ said: ‘Follow a right and moderate course and bear this in your mind that acts will not make anyone enter Paradise, and that the actions most beloved to Allah Most High are the most regular and constant ones, even though they are were little.’”³

Agreed upon by al-Bukhārī and Muslim.

٤١. عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: لَنْ يُنْجِي أَحَدًا مِنْكُمْ

¹ Ibid., 17:29.

² Ibid., 25:67.

³ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2373 §6099. •Muslim in *al-Ṣaḥīḥ*, 4:2171 §2818. •Ahmad b. anbal in *al-Musnad*, 6:273 §26386.

عَمَلُهُ، قَالُوا: وَلَا أَنْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: وَلَا أَنَا إِلَّا أَنْ يَتَعَمَّدَنِي اللَّهُ بِرَحْمَةٍ. سَدَّدُوا وَقَارَبُوا وَأَغْدُوا وَرُوْحُوا وَشَيْءٌ مِّنَ الدُّلْجَةِ وَالْقَصْدَ الْقَصْدَ تَبْلُغُوا. رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ.

388/51. According to Abū Hurayra ﷺ:

“The Messenger of Allah ﷺ said: ‘The deeds of none of you will save you (from the Hellfire).’ They said: ‘Even you (will not be saved by your deeds), O Allah’s Messenger?’ He said: ‘No, even I (will not be saved) unless Allah Most High bestows His Mercy upon me. Therefore, adopt the straight path, balance and moderation, and seek help through worshipping morning and evening and also worship when the darkness of night deepens. Adopt moderation, adopt moderation; from this you will reach the destination.’”¹

Reported by al-Bukhārī and Aḥmad.

٥٢/٣٨٩. عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: هَلَكَ الْمُتَنَطِّعُونَ قَالَهَا ثَلَاثَةٌ. رَوَاهُ مُسْلِمٌ وَأَحْمَدُ.

389/52. According to ‘Abd Allah b. Mas‘ūd ﷺ:

“The Messenger of Allah ﷺ said this three times: ‘The extremists are destroyed.’”²

Reported by Muslim and Aḥmad.

٥٣/٣٩٠. وَفِي رِوَايَةِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا عَالَ مُقْتَصِدٌ قَطُّ. رَوَاهُ الطَّبَرَانِيُّ وَالْبَيْهَقِيُّ.

390/53. According to Ibn ‘Abbās ﷺ:

¹ Set forth by •al-Bukhārī in *al-Saḥīḥ*, 5:2373 §6098. •Aḥmad b. anbal in *al-Muṣnād*, 2:514 §10688.

² Set forth by •Muslim in *al-Saḥīḥ*, 4:2055 §2670. •Aḥmad b. anbal in *al-Muṣnād*, 1:386 §3655. •Abū Dāwūd in *al-Sunan*, 4:201 §4608.

“The Messenger of Allah ﷺ said: ‘He who adopts balance and moderation is never needy and destitute.’”¹

Reported by al-Tabarānī and al-Bayhaqī.

TRADITIONS OF THE COMPANIONS ﷺ AND PIOUS SCHOLARS OF EARLY TIMES

عَنْ زُبَيْدٍ قَالَ: قَالَ عَلَيْهِ السَّلَامُ: خَيْرُ النَّاسِ هَذَا النَّمَطُ الْأَوْسَطُ يَلْحُقُ
هُمُ التَّالِيٌ وَيَرْجِعُ إِلَيْهِمُ الْغَالِيٌ.
رَوَاهُ ابْنُ أَبِي شَيْبَةَ فِي الْمُصَنَّفِ.

Zubayd said:

“The best among people is the one who adopts balance and moderation, for the ones under him meet him, and ones above him turn to him.”²

Reported by Ibn Abī Shayba in *al-Muṣannaf*.

عَنْ وَهْبٍ يَقُولُ: إِنَّ لِكُلِّ شَيْءٍ طَرَفَيْنِ وَوَسَطًا، فَإِذَا أَمْسَكَ بِأَحَدِ
الطَّرَفَيْنِ مَا لِلْآخِرُ، وَإِذَا أَمْسَكْتَ بِالْوَسْطِ اعْتَدَلَ الطَّرْفَانِ. وَقَالَ:
عَلَيْكَ بِالْأَوْسَاطِ مِنَ الْأَشْيَاءِ.
رَوَاهُ أَبُو يَعْنَى فِي الْمُسْنَدِ.

According to Wahb:

“Everything has two sides and a middle. If a person adopts one of the two sides, he gets away from the other. However, you can keep balance between the two if you are in

¹ Set forth by •al-Tabarānī in *al-Mu‘jam al-Kabīr*, 12:123 §12656. •al-Bayhaqī in *Shu‘ab al-Īmān*, 5:255 §6570.

² Set forth by •Ibn Abī Shayba in *al-Muṣannaf*, 7:100 §34498.

the middle.” He further said: “Be moderate and keep balance in all matters.”¹

Reported by Abū Ya‘lā in *al-Musnad*.

عَنْ مُطَرِّفِ قَالَ: خَيْرُ الْأُمُورِ أَوْ سَاطُهَا.

رَوَاهُ الْبَيْهَقِيُّ فِي الشُّعْبِ.

Muṭarrif said:

“Adhering to balance and moderation is of the best way.”²

Reported by al-Bayhaqī in *Shu‘ab al-Imān*.

¹ Set forth by •Abū Ya‘lā in *al-Musnad*, 10:501 §6115.

² Set forth by •al-Bayhaqī in *Shu‘ab al-Imān*, 5:261 §6601.

الفَصْلُ السَّابِعُ

الْحِلْمُ وَالرِّفْقُ

SECTION 7

LENIENCY AND GENTLENESS

QUR'ĀN

١. ﴿قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتَبَعَهَا أَذَىٰ وَاللَّهُ عَنِّيٌّ﴾

﴿حَلِيمٌ﴾

١. *(Polite conversation (with the needy) and extending tolerance are far better than charity followed by injuring (his) heart. And Allah is Self-Sufficient, Forbearing.)¹*

٢. ﴿فَإِنَّمَا رَحْمَةُ اللَّهِ لِنَاسٍ لَهُمْ وَلَوْ كُنْتَ فَطَّا عَلَيْهِ الْقُلُوبُ
لَا نَفَضُّلُّوْمِنْ حَوْلِكَ فَأَعْفُ عَنْهُمْ وَأَسْتَعْفِرُ لَهُمْ وَشَاءُوْرُهُمْ فِي الْأَمْرِ فَإِذَا
عَرَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾

٢. *(O My Esteemed Beloved!) What a mercy of Allah that you are lenient with them! Had you been stern and hard-hearted, people would have deserted, scattering away from around you. So pardon them, and pray for their forgiveness, and consult them in (important) matters. But once you make up your mind, then place your trust in Allah. Surely, Allah loves those who trust Him.)²*

¹ Qur'ān, 2:263.

² Ibid., 3:159.

٣٠. ﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هُوَنَا وَإِذَا خَاطَبُهُمْ الْجَهْلُونَ قَالُوا سَلَامًا﴾

3. *«And the (favourite) servants of the Most Kind (Lord) are those who walk gently on the earth, and when the ignorant (i.e., impolite) people say to them something (unlikable), they (get aside), saying: 'Peace.'»*^١

HADITH

٥٤/٣٩١. عَنْ أَبْنَ عَبَّاسٍ قَالَ: وَقَالَ رَسُولُ اللَّهِ لِلْأَشْجَعَ - أَشَجَ عَبْدَ الْقَيْسِ - إِنَّ فِيهِ خَصْلَتَيْنِ يُحِبُّهُمَا اللَّهُ تَعَالَى: الْحِلْمُ وَالْأَنَاءُ.
رَوَاهُ مُسْلِمٌ وَالْتَّرْمِذِيُّ.

391/54. According to 'Abd Allah b. 'Abbās :

“The Messenger of Allah ﷺ said to Ashajj 'Abd al-Qays: ‘Allah Most High loves two such qualities that you possess: the first is calmness and patience, and the second is dignity and steadiness.’”²

Reported by Muslim and al-Tirmidhī.

٥٥/٣٩٢. عَنْ عَائِشَةَ قَالَتْ: مَا خُرِّجَ رَسُولُ اللَّهِ بَيْنَ أَمْرِيْنِ إِلَّا أَخَذَ أَيْسَرَهُمَا مَا لَمْ يَكُنْ إِنْمَاء، فَإِنْ كَانَ إِنْمَاء كَانَ أَبْعَدَ النَّاسَ مِنْهُ.
مُتَّفِقٌ عَلَيْهِ.

392/55. According to 'Ā'isha :

“Whenever Allah’s Messenger ﷺ was given the choice of one of two

¹ Ibid., 25:63.

² Set forth by •Muslim in *al-Šaḥīḥ*, 1:48 §17. •al-Tirmidhī in *al-Sunan*, 4:366 §2011. •Abū Ya'la in *al-Muṣnād*, 12:242 §4868. •al-Tabarānī in *al-Mu'jam al-Awsat*, 3:30 §2374 & *al-Mu'jam al-Saghīr*, 2:67 §792 & *al-Mu'jam al-Kabīr*, 12:230 §12969. •al-Bayhaqī in *al-Sunan al-Kubrā*, 10:104 §20060 & *Shu'ab al-Imān*, 6:141 §7729.

matters, he would choose the easier of the two, provided there was no sin in it; but if there was a sinful act, he would stay away from it more than the others.”¹

Agreed upon by al-Bukhārī and Muslim.

٥٦/٣٩٣ . وَفِي رِوَايَةِ عَنْهَا: قَالَتْ: دَخَلَ رَهْطٌ مِنَ الْيَهُودِ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: السَّامُ عَلَيْكُمْ، قَالَتْ عَائِشَةُ: فَفَهِمْنَاهَا، فَقُلْتُ: وَعَلَيْكُمُ السَّامُ وَاللَّعْنَةُ، قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ: مَهْلًا يَا عَائِشَةُ، إِنَّ اللَّهَ يُحِبُّ الرِّفْقَ فِي الْأَمْرِ كُلِّهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَوَلَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ رَسُولُ اللَّهِ ﷺ: قَدْ قُلْتُ وَعَلَيْكُمْ مُتَفَقُّعٌ عَلَيْهِ.

393/56. According to 'Ā'isha ﷺ:

“A group of Jews came to the Messenger of Allah ﷺ and said: ‘Death be upon you.’ 'Ā'isha ﷺ reported: ‘I understood their saying and I said: “Death and curse be upon you.”’ Then the Messenger of Allah ﷺ said: ‘O 'Ā'isha! Allah loves gentleness in everything.’ I submitted: ‘O Messenger of Allah! Perhaps you did not hear what they have said?’ Allah’s Messenger said: ‘I have said, “Upon you.”’”²

Agreed upon by al-Bukhārī and Muslim.

٥٧/٣٩٤ . عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: قَامَ أَعْرَابِيٌّ فَبَالَ فِي الْمَسْجِدِ فَتَنَاهَلَهُ النَّاسُ، فَقَالَ لَهُمْ النَّبِيُّ ﷺ: دَعُوهُ وَهَرِيقُوا عَلَى بَوْلِهِ سَجْلًا مِنْ مَاءٍ أَوْ ذَنْبُوًا مِنْ مَاءٍ، فَإِنَّمَا يُعْشَمُ مُيَسِّرِينَ وَلَمْ تُبَعِّثُوا مَعْسَرِينَ. رَوَاهُ الْبُخَارِيُّ وَأَمْهَدُ وَأَبُو دَاؤُدَ وَالْتَّرْمِذِيُّ وَالنَّسَائِيُّ.

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 3:1306 §3367. •Muslim in *al-Ṣaḥīḥ*, 4:1813 §2326. •Ahmad b. anbal in *al-Muṣnād*, 6:114 §24874. •Abū Dāwūd in *al-Sunan*, 4:250 §4785.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2242 §5678. •Muslim in *al-Ṣaḥīḥ*, 4:1706 §2165. •Ibn ibbān in *al-Ṣaḥīḥ*, 14:353 §6441.

394/57. According to Abū Hurayra رض:

“A Bedouin urinated in the mosque and people caught him, but the Holy Prophet صلی اللہ علیہ وسّلہ علیہ الرحمۃ الرّحیمة ordered them: ‘Leave him and pour a bucket of water over the urine, for you have been sent to provide easiness and not trouble.’”¹

Reported by al-Bukhārī, Ahmād, Abū Dāwūd, al-Tirmidhī and al-Nasā’ī.

٣٩٥/٥٨. عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رض قَالَ: قَالَ رَسُولُ اللَّهِ صلی اللہ علیہ وسّلہ علیہ الرحمۃ الرّحیمة: أَلَا أَخْرِجُكُمْ بِمَنْ يَخْرُمُ عَلَى النَّارِ أَوْ بِمَنْ تَخْرُمُ عَلَيْهِ النَّارُ؟ عَلَى كُلِّ قَرِيبٍ هَيْنَ سَهْلٍ.
رَوَاهُ أَحْمَدُ وَالْتَّرْمِذِيُّ وَاللَّفْظُ لَهُ قَالَ: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

395/58. According to ‘Abd Allah b. Mas’ūd رض:

“The Messenger of Allah صلی اللہ علیہ وسّلہ علیہ الرحمۃ الرّحیمة said: ‘Shall I not inform you of whom the Fire is forbidden and he who is forbidden for the Fire? He is the one who is near to people due to his good moral character, he is gentle in his temperament and he is considered very easy (to deal with) for his conduct.’”²

Reported by Ahmād and al-Tirmidhī (the wording is his) who said, “this is a fine tradition.”

٣٩٦/٥٩. عَنْ أَبِي الدَّرْدَاءِ رض عَنِ النَّبِيِّ صلی اللہ علیہ وسّلہ علیہ الرحمۃ الرّحیمة قَالَ: مَنْ أُعْطِيَ حَظَّةً مِنَ الرِّفْقِ فَقَدْ أُعْطِيَ حَظَّةً مِنَ الْخَيْرِ، وَمَنْ حُرِمَ حَظَّةً مِنَ الرِّفْقِ فَقَدْ حُرِمَ حَظَّةً مِنَ الْخَيْرِ.
رَوَاهُ أَحْمَدُ وَالْتَّرْمِذِيُّ وَاللَّفْظُ لَهُ وَقَالَ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

396/59. Abū al-Dardā’ رض narrated that the Prophet صلی اللہ علیہ وسّلہ علیہ الرحمۃ الرّحیمة said:

¹ Set forth by •al-Bukhārī in *al-Sahīh*, 1:89 §217. •Ahmād b. anbal in *al-Musnad*, 2:282 §7786. •Abū Dāwūd in *al-Sunan*, 1:103 §380. •al-Tirmidhī in *al-Sunan*, 1:275 §147. •al-Nasā’ī in *al-Sunan*, 1:48 §56.

² Set forth by •Ahmād b. anbal in *al-Musnad*, 1:415 §3938. •al-Tirmidhī in *al-Sunan*, 4:654 §2488. •Abū Ya’lā in *al-Musnad*, 8:467 §5053. •Ibn ibbān in *al-Sahīh*, 2:215 §469.

“Whoever is bequeathed with a major share from gentleness has been bequeathed with a major share of goodness. And whoever has been deprived of his share of gentleness has been deprived of his share of goodness.”¹

Reported by Ahmād and al-Tirmidhī (the wording is his) who said: “This is a fine authentic tradition.”

٦٠. وَفِي رِوَايَةِ عَنْهُ عَنِ النَّبِيِّ أَنَّهُ قَالَ: مِنْ فُقْهِ الرَّجُلِ رِفْقُهُ فِي مَعِيشَتِهِ.

رَوَاهُ أَحْمَدُ وَالْطَّبَرَانِيُّ.

397/60. According to Abū Dardā':

“The Holy Prophet ﷺ said: ‘The sign of a person’s wisdom lies in his gentleness in the worldly matter.’”²

Reported by Ahmād and al-Tabarānī.

٦١. عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ عَنِ النَّبِيِّ أَنَّ رَسُولَ اللَّهِ أَنَّ الرَّجُلَ لِيُدْرِكَ بِالْحِلْمِ دَرَجَةَ الصَّائِمِ الْقَائِمِ، وَإِنَّ الرَّجُلَ لِيُكْتَبُ جَبَّارًا وَمَا يَمْلِكُ إِلَّا أَهْلَ بَيْتِهِ.

رَوَاهُ الطَّبَرَانِيُّ.

398/61. According to ‘Alī b. Abī Tālib ﷺ:

“The Messenger of Allah ﷺ said: ‘A person can attain, by the gentleness and patience, the rank of the (steadfast) keeper of the fast who is the observer of the night vigil. And someone can be written Jabbār [revenger] (in the sight of Allah) by his harshness and bad

¹ Set forth by •Ahmād b. anbal in *al-Musnad*, 6:451 §27593. •al-Tirmidhī in *al-Sunan*, 4:367 §2013. •Ishāq b. Rahway in *al-Musnad*, 5:263 §2417. •al-Umaydī in *al-Musnad*, 1:193 §393.

² Set forth by •Ahmād b. anbal in *al-Musnad*, 5:194 §21742. •al-Tabarānī in *Musnad al-Shāmiyyīn*, 2:352 §1482.

habits, although he does not have any control on anyone except on his family.”¹

Reported by al-Tabarānī.

TRADITIONS OF THE COMPANIONS رضي الله عنه AND PIous SCHOLARS OF EARLY TIMES

قَالَ عَلَيُّ بْنُ أَبِي طَالِبٍ رضي الله عنه: أَوَّلُ مَا عُوْضَ الْحَلِيمُ مِنْ حِلْمِهِ أَنَّ
النَّاسَ كُلُّهُمْ أَعْوَانُهُ عَلَى الْجَاهِلِ.

رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْحِلْمِ.

‘Alī b. Abī Tālib رضي الله عنه said:

“The first recompense of a person endowed with gentleness and patience is that all the people become his helper against an ignorant person.”²

Reported by Ibn Abī al-Dunyā in *al-ilm*.

قَالَ مُعَاوِيَةً رضي الله عنه: لَا يَلْعُغُ الرَّجُلُ مَبْلَغَ الرَّأْيِ حَتَّى يَعْلَمَ حِلْمُهُ جَهْلُهُ،
وَصَبْرُهُ شَهْوَتَهُ، وَلَا يَلْعُغُ ذَلِكَ إِلَّا بِقُوَّةِ الْحِلْمِ.

رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْحِلْمِ.

Mu‘āwiya رضي الله عنه said:

“No one is wise in opinion until his gentleness and patience overcomes his ignorance, and his patience overcomes his desires. And this is only achieved by the power of patience.”³

Reported by Ibn Abī al-Dunyā in *al-ilm*.

¹ Set forth by •al-Tabarānī in *al-Mu‘ja al-Awsat*, 6:232 §6273. •Abū Nu‘aym in *İlyat al-Awliyā*, 8:289. •Ibn Abī al-Dunyā in *al-ilm*, 1:24 §8.

² Set forth by •Ibn Abī al-Dunyā in *al-ilm*, 1:27 §12.

³ Set forth by •Ibn Abī al-Dunyā in *al-ilm*, 1:27 §13.

قَالَ عَمْرُو بْنُ الْعَاصِ لِابْنِهِ عَبْدِ اللَّهِ: مَا الرَّفْقُ؟ قَالَ: أَنْ تَكُونَ ذَا أَنَاءً
وَتَلَاءِينَ قَالَ: فَمَا الْخُرْقُ؟ قَالَ: مُعَاذَاةٌ إِيمَامِكَ وَمُنَاوَاةٌ مَنْ يَقْدِرُ عَلَى
صَرَّكَ.

ذَكْرُهُ الْمُنَاوِيُّ فِي الْفَيْضِ.

'Amr b. al-'Āṣ asked his son 'Abd Allah: "What is gentleness?" He replied: 'Treating those under your command with gentleness and patience.' He asked: 'What is ignorance and foolishness?' he said: 'To have enmity and malice with your leader and with those people who have power over harming you.'"¹

Reported by al-Munāwī in *Fayd al-Qadīr*.

قَالَ حَيْبُ بْنُ حَبْرِ الْقَيْسِيُّ: كَانَ يُقَالُ مَا أَضِيفُ شَيْئًا إِلَى شَيْئٍ مِثْلٍ
حِلْمٍ إِلَى عِلْمٍ.

رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْحِلْمِ.

abīb b. ajar al-Qaysī said:

"It was said that nothing can be enhanced so much with something as the way gentleness and patience is enhanced with knowledge (it refers that the meeting of one thing to another does not beautify as much as gentleness beautifies knowledge)."²

Reported by Ibn Abī al-Dunyā in *al-ilm*.

عَنْ عُقْبَةَ بْنَ سِنَانٍ أَنَّ أَكْثَمَ بْنَ صَيْفِيًّا قَالَ: دِعَامَةُ الْعَقْلِ الْحِلْمُ،
وَجِمَاعُ الْأَمْرِ الصَّبِرُ، وَخَيْرُ الْأُمُورِ مَغْبَةُ الْعَقْلِ.

¹ Set forth by •al-Manāwī in *Fayd al-Qadīr*, 4:57.

² Set forth by •Ibn Abī al-Dunyā in *al-ilm*, 1:28 §14.

According to 'Uqba b. Sinān:

“Aktham b. Ṣayfī said: ‘The biggest support of wisdom is gentleness and patience, and the strength of anything is patience. And the best act is that which should be performed with wisdom and prudence.’”¹

Reported by Ibn Abī al-Dunyā in *al-‘Aql*.

¹ Set forth by •Ibn Abī al-Dunyā in *al-‘Aql*, 1:55 §50.

كَظْمُ الْغَيْظِ وَتَرْكُ الْغَضَبِ

SECTION 8

SELF-CONTROL AND ABSTAINING FROM RAGE

QUR'ĀN

١. ﴿الَّذِينَ يُنفِقُونَ فِي السَّرَّاءِ وَالضَّرَاءِ وَالْكَظِيمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ الْشَّاَسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

١. *¶They are the ones who spend in the cause of Allah whether they are affluent or indigent (in both the conditions), sublimate their anger and tolerate (the faults of the) people; and Allah loves those who are benevolent.¶¹*

٢. ﴿فِيمَا رَحْمَةٌ مِّنَ اللَّهِ لِيَتَ لَهُمْ وَلَوْ كُنْتَ فَظَّالِمًا عَلَيْهِ الْقُلُبُ لَا نَفْضُوا مِنْ حَوْلِكَ فَأَعْفُ عَنْهُمْ وَأَسْتَغْفِرُ لَهُمْ وَشَاوِرُهُمْ فِي الْأَمْرِ إِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾

٢. *¶(O My Esteemed Beloved!) What a mercy of Allah that you are lenient with them! Had you been stern and hard-hearted, people would have deserted, scattering away from around you. So pardon them, and pray for their forgiveness, and consult them in (important) matters. But once you make up your mind, then place your trust in Allah. Surely, Allah loves those who trust Him.¶²*

¹ Qur'ān, 3:134.

² Ibid., 3:159.

٣. ﴿وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ﴾

3. *«And those who refrain from major sins and the indecencies; and when they feel furious, they forgive.»*^١

HADITH

٦٢/٣٩٩. عن أبي هريرة رض أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَيْسَ الشَّدِيدُ بِالصَّرَعَةِ إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ . مُتَّفِقُ عَلَيْهِ.

399/62. According to Abū Hurayra رض:

“The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: ‘The strong one is not the one who overcomes people (by his strength in a contest), but is the one who controls himself in anger.’”²

Agreed upon by al-Bukhārī and Muslim.

٦٣/٤٠٠. عن سُلَيْمَانَ بْنِ صُرَدَ رض قَالَ: اسْتَبَّ رَجُلًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ عِنْدَهُ جُلُوسٌ وَأَحَدُهُمَا يَسْبُبُ صَاحِبَهُ مُعْضِبًا قَدْ احْمَرَ وَجْهَهُ, فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ مَا يَحِدُّ, لَوْ قَالَ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ . فَقَالُوا لِلرَّجُلِ أَلَا تَسْمَعُ مَا يَقُولُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنِّي لَسْتُ بِمَجْنُونٍ . مُتَّفِقُ عَلَيْهِ.

400/63. According to Sulaymān b. Ṣurad رض:

“Two men reviled each other in the presence of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

^١ Ibid., 42:37.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2267 §5763. •Muslim in *al-Ṣaḥīḥ*, 4:2014 §2609. •Ahmad b. anbal in *al-Muṣnād*, 2:268 §7628. •al-Nasā'ī in *al-Sunan al-Kubrā*, 6:105 §10226.

while we were sitting there too. One of the two reviled his companion furiously and his face became red. The Holy Prophet said: 'I know a sentence, which, if he utters, his anger will vanish.' He should say: 'I seek refuge with Allah from Satan, the outcast.' So they said to that (furious) man, 'Did you not hear what the Prophet ﷺ said?' He said: 'I am not such a mad man that I have not heard.'"¹

Agreed upon by al-Bukhārī and Muslim.

٤٠١/٦٤. عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ أَوْصِنِي قَالَ لَا تَغْضِبْ فَرَدَّدَ مِرَارًا، قَالَ: لَا تَغْضِبْ.
رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَالْتَّرْمِذِيُّ.

401/64. According to Abū Hurayra رض:

"A man submitted to the Prophet ﷺ: 'Advise me!' The Holy Prophet ﷺ said: 'Do not become angry.' The man asked (the same) again and again, and the Prophet said in each case, "Do not become angry (have control over your anger).'"²

Reported by al-Bukhārī, Aḥmad and al-Tirmidhī.

٤٠٢/٦٥. وَفِي رِوَايَةِ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَوْصِنِي. قَالَ: لَا تَغْضِبْ. قَالَ: فَفَكَرْتُ حِينَ قَالَ رَسُولُ اللَّهِ مَا قَالَ، فَإِذَا الغَضَبُ يَجْمَعُ السَّرَّكَلَهُ.
رَوَاهُ أَحْمَدُ وَعَبْدُ الرَّزَاقِ وَالْبَيْهَقِيُّ.

402/65. umayd b. 'Abd al-Rahmān narrated from one of the Companion of the Holy Prophet ﷺ:

¹ Set forth by •al-Bukhārī in *al-Sahīh*, 5:2267 §5764. •Muslim in *al-Ṣahīh*, 4:2015 §2610. •Aḥmad b. anbal in *al-Muṣnād*, 6:394 §37349. •Abū Dāwūd in *al-Sunan*, 4:249 §4781.

² Set forth by •al-Bukhārī in *al-Sahīh*, 5:2667 §5765. •Aḥmad b. anbal in *al-Muṣnād*, 2:362 §8729. •al-Tirmidhī in *al-Sunan*, 4:371 §2020. •Ibn Abī Shayba in *al-Muṣannaf*, 5:216 §25380.

“A person submitted: ‘O Messenger of Allah! Advise me.’ He said: ‘Do not become angry.’ (The narrator) said that I thought about the saying of the Holy Prophet (and came to the conclusion) that rage accumulates all evils.”¹

Reported by Ahmād, ‘Abd al-Razzāq and al-Bayhaqī.

٤٠٣/٦٦. عَنْ ابْنِ عُمَرٍ أَنَّهُ سَأَلَ رَسُولَ اللَّهِ ﷺ: مَا يُبَايِدُنِي مِنْ غَضَبِ اللَّهِ؟ قَالَ: لَا تَغْضِبْ.

رَوَاهُ أَحْمَدُ وَابْنُ حِبَّانَ.

403/66. ‘Abd Allah b. ‘Amr narrated that he asked the Messenger of Allah:

“What can cause me to be far from the wrath of Allah Most High?” He said: ‘Do not become angry (you will be protected from Allah’s wrath).”²

Reported by Ahmād and Ibn ibbān.

٤٠٤/٦٧. عَنْ أَبِي ذَرٍّ أَنَّهُ قَالَ إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَنَا: إِذَا غَضِبَ أَحَدُكُمْ وَهُوَ قَائِمٌ فَلْيَجِلْسْ، فَإِنْ ذَهَبَ عَنْهُ الغَضَبُ وَإِلَّا فَلْيَضْطَبَعْ. رَوَاهُ أَحْمَدُ وَأَبُو دَاؤِدَ وَابْنُ حِبَّانَ.

404/67. Abū Dharr narrated that the Messenger of Allah addressed us:

“If someone amongst you becomes angry, he should sit down if he is standing. If still the anger does not go away, then he should lie down.”³

¹ Set forth by •Ahmād b. ibbān in *al-Muṣnad*, 5:373 §23219. •‘Abd al-Razzāq in *al-Muṣannaf*, 11:187 §20286. •al-Bayhaqī in *al-Sunan al-Kubrā*, 1:105 §20065.

² Set forth by •Ahmād b. anbal in *al-Muṣnad*, 2:175 §6635. •Ibn ibbān in *al-Ṣaḥīḥ*, 1:531 §296. •al-Bayhaqī in *Shu‘ab al-Īmān*, 6:308 §8281.

³ Set forth by •Ahmād b. anbal in *al-Muṣnad*, 5:152 §21386. •Abū Dāwūd

Reported by Aḥmad, Abū Dāwūd and Ibn ibrāhīm.

٤٠٥/٦٨. عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا صَلَّةً الْعَصْرِ بِنَهَارٍ، ثُمَّ قَامَ خَطِيبًا فَلَمْ يَدْعُ شَيْئًا يَكُونُ إِلَّا قِيَامٌ السَّاعَةِ إِلَّا أَخْبَرَنَا بِهِ. حَفَظَهُ مَنْ حَفَظَهُ وَتَسَيَّهُ مَنْ تَسَيَّهُ، وَكَانَ فِيمَا قَالَ ... (الرواية الطويلة). أَلَا! وَإِنَّ مِنْهُمْ الْبَطِيءُ الْغَضَبُ سَرِيعُ الْفَيْعِ، وَمِنْهُمْ سَرِيعُ الْغَضَبِ سَرِيعُ الْفَيْعِ، فَنِلَكَ بِتُلْكَ. أَلَا! وَإِنَّ مِنْهُمْ سَرِيعُ الْغَضَبِ بَطِيءُ الْفَيْعِ، أَلَا! وَحَيْرُهُمْ بَطِيءُ الْغَضَبُ سَرِيعُ الْفَيْعِ، أَلَا! وَشَرُّهُمْ سَرِيعُ الْغَضَبِ بَطِيءُ الْفَيْعِ. رَوَاهُ أَحْمَدُ وَالْتَّرْمِذِيُّ وَاللَّفْظُ لَهُ وَابْنُ مَاجَه. وَقَالَ التَّرْمِذِيُّ: هَذَا حَدِيثُ حَسَنٌ صَحِيحٌ.

405/68. According to Abū Sa‘īd al-Khudrī :

“One day, the Prophet ﷺ performed the Afternoon Prayer with us and then stood to address us and informed us about everything till the advent of the Final Hour. Whoever has remembered it has remembered it, and whoever has forgotten it has forgotten it (this tradition is long). In the discourse, he also said: ‘Some people are irked late and chill out quickly and some people flare up fast and calm down quickly, and this is its reaction. Listen! The better amongst them is the one who becomes angry late and it subsides quickly, and the worse are those who get angry fast and pacify late.’¹

Reported by Aḥmad, al-Tirmidhī (the wording is his) and Ibn Mājah. According to al-Tirmidhī: “This is a fine authentic tradition.”

٤٠٦/٦٩. عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ جُرْعَةٍ أَعْظَمُ أَجْرًا

in *al-Sunan*, 4:249 §4782. •Ibn ibrāhīm in *al-Šaḥīḥ*, 12:501 §5688. •al-Bayhaqī in *Shu‘ab al-Imān*, 6:309 §8284.

¹ Set forth by •Aḥmad b. anbal in *al-Muṣnād*, 3:19 §11159. •al-Tirmidhī in *al-Sunan*, 4:484 §2191. •Ibn Mājah in *al-Sunan*, 2:1328 §4007.

عِنْدَ اللَّهِ مِنْ جُرْعَةٍ غَيْظٍ كَظَمَهَا عَبْدُ ابْتِغَاءٍ وَجْهَ اللَّهِ .
رَوَاهُ أَحْمَدُ وَابْنُ مَاجَهُ وَاللَّفْظُ لَهُ .

406/69. According to Ibn 'Umar رض:

"The Messenger of Allah ﷺ said: 'There is no reward better in swallowing anything than swallowing the anger for the sake of Allah.'"¹

Reported by Aḥmad and Ibn Mājah (the wording is his).

٤٠٧. عَنْ أَبِي وَائِلِ الْقَاسِّ قَالَ: دَخَلْنَا عَلَى عُزُورَةَ بْنِ مُحَمَّدٍ السَّعْدِيِّ فَكَلَمَهُ رَجُلٌ فَأَغْضَبَهُ، فَقَامَ فَتَوَضَّأَ، ثُمَّ رَجَعَ وَقَدْ تَوَضَّأَ. فَقَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي عَطِيَّةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الْغَضَبَ مِنَ الشَّيْطَانِ، وَإِنَّ الشَّيْطَانَ خُلِقَ مِنَ النَّارِ، وَإِنَّمَا نُطْفَأُ النَّارُ بِالْمَاءِ، فَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَتَوَضَّأْ .
رَوَاهُ أَبُو دَاؤِدَ وَالْتَّبَرَانِيُّ .

407/70. Abu Wā'il al-Qāṣṣ said:

"We came to 'Urwa b. Muhammad b. al-Sa'dī. A man said to him something that angered him. So he stood and performed ablution and said: 'My father told me on the authority of my grandfather, 'Atīyyah, who reported that the Messenger of Allah ﷺ said: "Anger comes from the Devil, who was created from fire, and fire is extinguished only with water; so when one of you becomes angry, he should perform ablution.'"²

Reported by Abū Dāwūd and al-Ṭabarānī.

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 2:128 §6116. •Ibn Mājah in *al-Sunan*, 2:1401 §4189. •al-Ṭabarānī in *al-Mu'jam al-Awsat*, 7:205 §7282.

² Set forth by •Abū Dāwūd in *al-Sunan*, 4:249 §4784. •al-Ṭabarānī in *al-Mu'jam al-Awsat*, 1:241 §147.

TRADITIONS OF PIOUS SCHOLARS OF EARLY TIMES

عَنْ عَبْدِ الْجَبَّارِ بْنِ النَّصَرِ السُّلَمِيِّ عَنْ بَعْضِ رِجَالِهِ قَالَ: جَاءَ عُلَامٌ
لِأَيِّ ذَرَ قَدْ كَسَرَ رِجْلَ شَاةٍ لَهُ فَقَالَ لَهُ أَبُو ذَرٍّ: مَنْ كَسَرَ رِجْلَ هَذِهِ الشَّاةِ؟
قَالَ: أَنَا، قَالَ: وَلِمَ؟ قَالَ: لِأَعْيُظُكَ فَتَضَرَّبَنِي فَتَأْثَمَ، فَقَالَ أَبُو ذَرٍّ:
لَاَعْيُظُنَّ مَنْ حَرَّضَكَ عَلَى عَيْظِيِّ، قَالَ: فَأَعْتَقْهُ.
رَوَاهُ ابْنُ عَسَاكِرُ فِي التَّارِيخِ.

'Abd al-Jabbār b. al-Naḍar al-Sulamī reported from some narrators that a slave of Abū Dharr, who had broken the leg of his goat, came to him. Abū Dharr asked him: "Who has broken this goat's leg?" The slave answered: "I did." Abū Dharr asked: "Why did you do that?" He replied: "So you become angry and beat me and become a sinner." Abū Dharr said: "I will direct my anger against the one who provoked you to anger me." The narrator said: "Then he freed his slave."¹

Reported by Ibn 'Asākir in *Tārīkh Dimashq al-Kabīr*.

عَنْ مُحَمَّدِ بْنِ يَحْيَى الْمَرْوَزِيِّ قَالَ: قَالَ رَجُلٌ لِوَهْبٍ بْنِ مُنْبِهِ: إِنَّ
فُلَانًا شَتَمْتَكَ، قَالَ: أَمَا وَجَدَ الشَّيْطَانُ بِرِيْدًا غَيْرِكَ.
رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الإِشْرَافِ.

Muhammad b. Yaḥya al-Marwazī said:

"A person complained to Wahb b. Munabbih about someone calling him (Wahb) names. He said: 'Did Satan not find any courier besides you?'"²

Reported by Ibn Abī al-Dunyā in *al-Ishrāf*.

¹ Set forth by •Ibn 'Asākir in *Tārīkh Maḍīna Damishq*, 66:211.

² Set forth by •Ibn Abī al-Dunyā in *al-Ishrāf fi Maṇāzil al-Aṣhrāf*, 1:151 §97.

أَمْرَ عُمَرَ بْنُ عَبْدِ الْعَزِيزِ بِصَرْبِ رَجُلٍ ثُمَّ قَرَأَ قَوْلَهُ تَعَالَى: ﴿وَالْكَاظِمِينَ
الْغَيْظَ﴾ فَقَالَ لِغَلَامِهِ: خَلْ عَنْهُ.
ذَكْرُهُ الْغَزَالِيُّ فِي الْإِحْيَاءِ.

‘Umar b. ‘Abd al-‘Azīz prescribed punishment for someone, then he recited this verse: «[They] sublimate their anger and tolerate (the faults).» [Q.3:134]. Then he ordered his slave to free that person.¹

Related by al-Ghazālī in *al-Iḥyā*.

¹ Set forth by •al-Ghazālī in *Iḥyā* ‘Ulūm al-Dīn, 3:173.

الفصل التاسع

المَحَبَّةُ وَالرَّحْمَةُ

SECTION 9

LOVE AND KIND HEARTEDNESS

QUR'ĀN

١. ﴿إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾

1. *«Assuredly, Allah's mercy is near to those who are (spiritually excellent,) committed to doing pious works.»*^١

٢. ﴿وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَهِيْنَا مَا أَلْفَتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ﴾

2. *«And He (is the One Who) awakened mutual love amongst the hearts of the (Muslims). If you had spent whatever exists in the earth, you could never have inculcated this (love) in their hearts (with all these material resources). But Allah roused that love amongst them (through a spiritual relation). Allah is indeed Almighty, Most Wise.»*^٢

٣. ﴿وَاحْفِظْ لَهُمَا جَنَاحَ الدُّلُّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ أَرْحَمَهُمَا كَمَا رَبَّيَنِي صَغِيرًا﴾

3. *«And always lower your wings of submissiveness and*

^١ Qur'ān, 7:56.

^٢ Ibid., 8:63.

humility out of soft-heartedness for both of them, and keep supplicating (Allah): 'O my Lord, have mercy on both of them as they brought me up in (my) childhood (with mercy and clemency).'¹

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾ . ٤

4. «And, (O Esteemed Messenger,) We have not sent you but as a mercy for all the worlds.»²

﴿وَمِنْ عَائِدِيهِ أَنْ خَلَقَ لَكُمْ مِّنْ أَنفُسِكُمْ أَزْوَاجًا لِّتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ﴾ . ٥

5. «And (also) of His signs is that He created for you mates of your own kind so that you acquire peace from them, and He created between you love and mercy. Verily, in this (system of creation) there are signs for those who meditate.»³

HADITH

٤٠٨ / ٧١. عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ .

مُتَقْرِئٌ عَلَيْهِ .

408/71. According to Jarir b. 'Abd Allāh :

“Allah's Messenger ﷺ said: 'Allah does not show mercy to one who does not show mercy to people.'”⁴

¹ Ibid., 17:24.

² Ibid., 21:107.

³ Ibid., 30:21.

⁴ Set forth by •al-Bukhārī in *al-Šaḥīḥ*, 6:2686 §6941. •Muslim in *al-Šaḥīḥ*, 4:1809 §2319. •Ahmad b. anbal in *al-Muṣnād*, 4:358 §19189. •al-Tirmidhī in *al-Sunan*, 4:323 §1922.

Agreed upon by al-Bukhārī and Muslim.

٧٢/٤٠٩ . وَفِي رِوَايَةِ أَبِي هُرَيْرَةَ قَالَ قَبْلَ رَسُولِ اللَّهِ الْحَسَنُ بْنُ عَلَيْ قَالَ وَعِنْدَهُ الْأَقْرَعُ بْنُ حَابِسٍ التَّمِيمِيُّ جَالِسًا. فَقَالَ الْأَقْرَعُ: إِنَّ لِي عَشَرَةً مِنَ الْوَلَدِ. مَا قَبَّلْتُ مِنْهُمْ أَحَدًا. فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ ثُمَّ قَالَ: مَنْ لَا يَرْحُمُ لَا يُرْحَمُ . مُتَقَرَّ عَلَيْهِ.

409/72. According to Abū Hurayra :

“Allah’s Messenger ﷺ kissed al-Hasan b. ‘Alī ﷺ, while al-Aqra’ b. Ḥabis al-Tamīmī was sitting beside him, so al-Aqra’ said: ‘I have ten sons, but have never kissed any of them.’ Allah’s Messenger ﷺ looked at him, then said: ‘If someone does not show compassion, he will not be treated with compassion!’”¹

Agreed upon by al-Bukhārī and Muslim.

٧٣/٤١٠ . وَفِي رِوَايَةِ عَبْدِ اللَّهِ بْنِ عَمْرِو قَالَ: قَالَ رَسُولُ اللَّهِ الْرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ. ارْحَمُوا مَنِ فِي الْأَرْضِ يَرْحَمُكُمْ مَنِ فِي السَّمَااءِ، الرَّحِمُ شُجَنَةٌ مِنَ الرَّحْمَنِ فَمَنْ وَصَلَهَا وَصَلَهُ اللَّهُ، وَمَنْ قَطَعَهَا قَطَعَهُ اللَّهُ.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالْتَّرمِذِيُّ وَاللَّفْظُ لَهُ . وَقَالَ: هَذَا حَدِيثُ حَسَنٌ صَحِيفٌ .

410/73. ‘Abd Allāh b. ‘Amr ﷺ narrated that the Messenger of Allah ﷺ said:

“The merciful are bestowed mercy by al-Rahmān. Be merciful to the ones living on earth, and you will be shown mercy by (Allah, Who is above) the heavens. The root word Rahīm is Rahmān, so whoever connects it will be connected with Allah, and whoever severs it will be

¹ Set forth by •al-Bukhārī in *al-Šaḥīḥ*, 5/2235 §5651. •Muslim in *al-Šaḥīḥ*, 4/1808 §2318.

severed from Allah Most High.”¹

Reported by Ahmād, Abū Dāwūd and al-Tirmidhī (the wording is his). Al-Tirmidhī said: “This is a fine authentic tradition.”

٤١١/٧٤. وَفِي رِوَايَةِ عَنْ قُرَّةَ بْنِ إِيَّاسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، إِنِّي لَا أَذْبَحُ الشَّاةَ وَأَنَا أَرْجُمُهَا، أَوْ قَالَ: إِنِّي لَا أَرْحَمُ الشَّاةَ أَنْ أَذْبَحَهَا، فَقَالَ: وَالشَّاةُ، إِنِّي رَحِمْتَهَا رَحْمَةَ اللَّهِ.

رَوَاهُ أَحْمَدُ وَالْبَزَّارُ وَابْنُ أَبِي شَيْبَةَ وَالْحَاكِمُ وَالْبُخَارِيُّ فِي الْأَدَبِ
الْمُفْرِدِ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِحٌ لِلْإِسْنَادِ.

٤١١/٧٤. Qurra b. Iyās رَضِيَ اللَّهُ عَنْهُ narrated that a man said:

“O Messenger of Allah! When I slaughter a goat, I have mercy on it, or say I have mercy in slaughtering a goat.” He said: ‘If you show mercy to a goat, then Allah will show mercy to you.’²

Reported by Ahmād, al-Bazzār, Ibn Abī Shayba, al-ākim and al-Bukhārī in *al-Adab al-Mufrad*. Al-ākim said: “It has authentic chains.”

٤١٢/٧٥. عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَدِمَ نَاسٌ مِنَ الْأَعْرَابِ عَلَى رَسُولِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ
فَقَالُوا: أَتَقْبِلُونَ صِبِيَانَكُمْ؟ فَقَالُوا: نَعَمْ، فَقَالُوا: لَكِنَّا، وَاللَّهُ، مَا تُقْبِلُ، فَقَالَ رَسُولُ
اللَّهِ رَضِيَ اللَّهُ عَنْهُ: وَأَمْلِكُ إِنْ كَانَ اللَّهُ نَزَعَ مِنْكُمُ الرَّحْمَةَ.
مُتَّفِقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

٤١٢/٧٥. According to ‘Aishah رَضِيَ اللَّهُ عَنْهَا, a few villagers came to the Messenger

¹ Set forth by •Ahmād b. anbal in *al-Musnad*, 2:160 §6494. •Abū Dāwūd in *al-Sunan*, 4:285 §4941. •al-Tirmidhī in *al-Sunan*, 4:323 §1924.

² Set forth by •Ahmād b. anbal in *al-Musnad*, 3:436 §15630. •al-Bazzār in *al-Musnad*, 8:257 §3322. •Ibn Abī Shayba in *al-Muṣannaf*, 5:214 §25361. •al-ākim in *al-Mustadrak*, 4:257 §7562. •al-Bukhārī in *al-Adab al-Mufrad*, p. 136 §373. •al-Ṭabarānī in *al-Mu’jam al-Kabīr*, 19:23 §45.

of Allah ﷺ and asked:

“Do you people kiss your children?” They (the people sitting with the Messenger of Allah) said: “Yes!” Thereupon, they said: “By Allah! We do not kiss our children.” Then Allah’s Messenger ﷺ said: “What can I do if Allah has deprived your heart of mercy?”¹

Agreed upon by al-Bukhārī and Muslim (the wording is his).

٤١٣/٧٦. وَفِي رِوَايَةِ أَسَامَةَ بْنِ زَيْدٍ كَانَ رَسُولُ اللَّهِ يَأْخُذُنِي فَيُقْعِدُنِي عَلَى فَخِذِيهِ وَيُقْعِدُ الْحَسَنَ عَلَى فَخِذِيهِ الْأُخْرَى، ثُمَّ يَصْمُمُهُمَا، ثُمَّ يَقُولُ: اللَّهُمَّ ارْجِعْهُمَا فَإِنِّي أَرْجُهُمَا.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَالنَّسَائِيُّ وَابْنُ حِبَّانَ.

وَفِي رِوَايَةِ النَّسَائِيِّ: اللَّهُمَّ أَرْجِهِمَا فَإِنِّي أَرْجُهُمَا.

413/76. According to Usāma b. Zayd ﷺ:

“The Messenger of Allah ﷺ used to pick me up, put me on (one of) his thighs and put al- asan b. 'Alī on his other thigh, and then embrace us together and supplicate: ‘O Allah! Bestow mercy upon them, for I am merciful to them.’”²

Reported by al-Bukhārī, Ahmād, al-Nasā'ī and Ibnu 'Ibbān.

According to al-Nasā'ī, the Holy Prophet ﷺ said: “O Allah! Love both of them, for I also love them.”

٤١٤/٧٧. وَفِي رِوَايَةِ أَبِي هُرَيْرَةَ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ، أُدْعُ عَلَى الْمُشْرِكِينَ. قَالَ: إِنِّي لَمْ أُبَعِّثْ لَعَانًا وَإِنِّي مُبْعَثِثٌ رَحْمَةً.

¹ Set forth by •al-Bukhārī in *al-Šaḥīḥ*, 5:2235 §5652, & in *al-Adab al-Mufrad*, 48 §98. •Muslim in *al-Šaḥīḥ*, 4:1808 §2317. •Ahmād b. anbal in *al-Muṣnād*, 6:56 §24336. •Ibn Mājah in *al-Sunan*, 2:1209 §3665. •al-Bayhaqī in *Shu'ab al-Imān*, 7:466 §11013.

² Set forth by •al-Bukhārī in *al-Šaḥīḥ*, 5:2236 §5657. •Ahmād b. anbal in *al-Muṣnād*, 5:205 §21835. •al-Nasā'ī in *al-Sunan al-Kubrā*, 5:53 §8184. •Ibn Ibba in *al-Šaḥīḥ*, 15:415 §6961.

رَوَاهُ مُسْلِمٌ وَالْبُخَارِيُّ فِي الْأَدَبِ.

وَفِي رَوَايَةِ إِنَّمَا بُعِثْتُ رَحْمَةً وَلَمْ أُبَعِثْ عَذَابًا.

رَوَاهُ أَبُو نُعَيْمٍ وَالْبَيْهَقِيُّ وَابْنُ عَسَاكِرٍ.

414/77. According to Abū Hurayra ﷺ:

“It was submitted to the Messenger of Allah ﷺ to make supplication against the polytheists. He said: ‘I was not raised as a curser, I have been sent only as a mercy.’”¹

Reported by Muslim and al-Bukhārī in *al-Adab al-Mufrad*.

In one tradition, the Holy Prophet said: “I have been sent as mercy not a torment.”

Reported by Abū Nu‘aym, al-Bayhaqī and Ibn ‘Asākir.

78/415. عَنْ أَبِي هُرَيْرَةَ عَلَيْهِ الْبَرَكَاتُ أَنَّ النَّبِيَّ ﷺ قَالَ: يَبْنَةُ رَجُلٌ بِطَرِيقٍ اسْتَدَّ عَلَيْهِ الْعَطْشُ فَوَجَدَ بَشْرًا فَنَزَلَ فِيهَا فَشَرَبَ، ثُمَّ خَرَجَ فَإِذَا كَلْبٌ يَلْهُثُ يَأْكُلُ الشَّرَى مِنَ الْعَطْشِ، فَقَالَ الرَّجُلُ: لَقَدْ بَلَغَ هَذَا الْكَلْبُ مِنَ الْعَطْشِ مِثْلُ الَّذِي كَانَ بَلَغَ مِنِّي. فَنَزَلَ الْبَشَرُ فَمَلَأَ حُفَّةً مَاءً فَسَقَى الْكَلْبَ، فَشَكَرَ اللَّهُ لَهُ، فَغَفَرَ لَهُ. قَالُوا: يَا رَسُولَ اللَّهِ وَإِنَّ لَنَا فِي الْبَهَائِمِ لَاَجْرًا؟ فَقَالَ: فِي كُلِّ ذَاتٍ كَيْدَ رَطْبَةٍ أَجْرٌ. مُتَّقِّعٌ عَلَيْهِ.

415/78. According to Abū Hurayra ﷺ:

“The Holy Prophet ﷺ said: ‘A man felt very thirsty while he was going somewhere, and he came across a well. He went down the well, quenched his thirst and came out. Meanwhile, he saw a dog panting and licking mud because of (excessive) thirst. He said to himself: ‘This

¹ Set forth by •Muslim in *al-Sahīh*, 4:2006 §2599. •al-Bukhārī in *al-Adab al-Mufrad*, p. 119 §321. •Abū Ya‘lā in *al-Musnad*, 11:35 §6174. •Abū Nu‘aym in *Dalā'il al-Nabuwwa*, 1:40 §2. •al-Bayhaqī in *Shu‘ab al-Imān*, 2:144 §1403. •Ibn ‘Asākir in *Tārikh Madīnah Damishq*, 4:92.

dog is suffering from thirst as I did.' So, he went down the well again and filled his shoe with water and watered the dog. Allah Most High accepted him (for that deed) and forgave him. The people submitted: 'O Messenger of Allah! Is there a reward for us in serving (food) to the animals?' He replied: 'Yes, there is a reward for serving (food) to any living being.'¹

Agreed upon by al-Bukhārī and Muslim.

٤١٦/٧٩. وَفِي رِوَايَةِ النُّعْمَانِ بْنِ بَشِيرٍ رض قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَثُلُّ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَعَاطُفِهِمْ مَثُلُّ الْجَسَدِ. إِذَا اشْتَكَى مِنْهُ عُضُُوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحُمَّى.
مُتَقَرِّبٌ عَلَيْهِ وَهَذَا لِفَظُ مُسْلِمٍ.

416/79. According to al- Nu'mān b. Bashīr رض, Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

"In their mutual love (and affection), their mutual mercy (and sympathy) and their mutual compassion, the true believers are like the physical body. If one of its organs is afflicted with pain, the rest of the body rallies to it with sleeplessness and fever."²

Agreed upon by al-Bukhārī and Muslim, and this is the wording of Muslim.

٤١٧/٨٠. عَنْ أَبِي هُرَيْرَةَ رض عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, أَنَّ رَجُلًا زَارَ أَخَاهُ لَهُ فِي قَرْيَةِ أُخْرَى فَأَرْسَدَ اللَّهُ لَهُ عَلَى مَدْرَجَتِهِ مَلْكًا. فَلَمَّا أَتَى عَلَيْهِ, قَالَ: أَيْنَ تُرِيدُ؟ قَالَ: أُرِيدُ أَخَاهُ لِي فِي هَذِهِ الْقَرْيَةِ, قَالَ هَلْ لَكَ عَلَيْهِ مِنْ نِعْمَةٍ تُرِيدُ؟ قَالَ: لَا غَيْرُ أَنِّي أَحْبَبْتُهُ فِي اللَّهِ يَعْلَمُ.

¹ Set forth by •al-Bukhārī in *al-Sahīh*, 2:870 §2334. •Muslim in *al-Sahīh*, 4:1761 §2244. Ahmad b. Hanbal in *al-Musnad*, 2:517 §10710. •Abū Dāwūd in *al-Sunan*, 3:24 §2550.

² Set forth by •al-Bukhārī in *al-Sahīh*, 5/2238 §5665. •Muslim in *al-Sahīh*, 4/1999 §2586. •Ahmad b. Hanbal in *al-Musnad*, 4/270. •al-Bayhaqī in *al-Sunan al-Kubrā*, 3/353 §6223, & *Shu'ab al-Imān*, 6/481 §8985. •al-Bazzār in *al-Musnad*, 8/238 §3299. •Ibn Manda in *al-Imān*, 1/455 §319.

قَالَ: فَإِنِّي رَسُولُ اللَّهِ إِلَيْكَ بِأَنَّ اللَّهَ قَدْ أَحَبَّكَ كَمَا أَحَبَّتَهُ فِيهِ.
رَوَاهُ مُسْلِمٌ وَأَحْمَدُ.

417/80. According to Abū Hurayra :

“The Prophet ﷺ said: ‘A man visited a brother of his in another village, so Allah provided him with an angel on his route. When the angel came upon him, he said: “What are you seeking?” The man said: “I am seeking a brother (in faith) of mine in this village.” The angel said: “Have you any benevolence extended towards him that you aim to accomplish?” The man said: “No, except that I love him for the sake of Allah!” Then the angel said: “I am Allah’s envoy to you, sent to inform you that Allah loves you, just as you love him for His sake!”’”¹

Reported by Muslim and Ahmād.

٤١٨/٨١. عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ: لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَبُّوا. أَوْ لَا أَدْلُكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابِيْتُمْ؟ أَفْسُوْنَا السَّلَامَ بَيْنَكُمْ.

رَوَاهُ مُسْلِمٌ وَالْتَّرْمِذِيُّ. وَقَالَ التَّرْمِذِيُّ: هَذَا حَدِيثُ حَسَنٍ صَحِيْحٌ.

418/81. According to Abū Hurayra :

“Allah’s Messenger ﷺ said: ‘You will not enter the Garden of Paradise until you truly believe, and you will not truly believe until you love one another. Shall I not direct you to something which, if you do it, will result in your loving one another? Spread peace among you (and recite to each other salutation of peace frequently)!’”²

Reported by Muslim and al-Tirmidhī who said: “This is a fine authentic tradition.”

¹ Set forth by •Muslim in *al-Šaḥīḥ*, 4/1988 §2567. •Ahmad b. Hanbal in *al-Musnad*, 2/408 §9280.

² Set forth by •Muslim in *al-Šaḥīḥ*, 1/74 §54. •Ahmad b. Hanbal in *al-Musnad*, 2/512 §10658. •Abū Dāwūd in *al-Sunan*, 4/350 §5193. •al-Tirmidhī in *al-Sunan*, 5/52 §2688. •Ibn Mājah in *al-Sunan*, 1/26 §68, 2/1217 §3692.

TRADITIONS OF PIOUS SCHOLARS OF EARLY TIMES

قَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ عَلَيْهِ السَّلَامُ: اللَّهُمَّ إِنْ لَمْ أَكُنْ أَهْلًا أَنْ أَبْلُغَ رَحْمَتَكَ، فَإِنَّ رَحْمَتَكَ أَهْلٌ أَنْ تَبْلُغَنِي، رَحْمَتُكَ وَسَعْتُ كُلَّ شَيْءٍ وَأَنَا شَيْءٌ، فَلَتَسْعَنِي رَحْمَتُكَ، يَا أَرْحَمَ الرَّاحِمِينَ. اللَّهُمَّ إِنَّكَ خَلَقْتَ قَوْمًا فَأَطَاعُوكَ فِيمَا أَمْرَتَهُمْ وَعَمَلُوا فِي الذِّي خَلَقْتَهُمْ لَهُ، فَرَحْمَتُكَ إِبَاهُمْ كَانَتْ قَبْلَ طَاعَتِهِمْ لَكَ، يَا أَرْحَمَ الرَّاحِمِينَ.

رَوَاهُ عَبْدُ نُعَيْمٍ فِي الْحَلْيَةِ.

‘Umar b. Abd al-Azīz رض said: “O Allah! If I do not deserve to reach your mercy, Your mercy can reach me since Your mercy has encompassed everything and I am one among them. Therefore, may You surround me in Your mercy, O Most Merciful! O Allah! You created a nation who obeyed what You ordained and they practised what You have created them for. So Your mercy descended upon them before they obeyed, O Most Merciful!”¹

Reported by Abū Nu‘aym in *al-İlyā*.

قَالَ الْفَيْرُوزُ الْأَبَادِيُّ: الرَّحْمَةُ سَبَبٌ وَاصِلٌ بَيْنَ اللَّهِ وَبَيْنَ عِبَادِهِ، يَهَا أَرْسَلَ إِلَيْهِمْ رُسْلَهُ، وَأَنْزَلَ عَلَيْهِمْ كُتُبَهُ، وَبِهَا هَدَاهُمْ، وَبِهَا أَسْكَنَهُمْ دَارَ ثُوَابِهِ، وَبِهَا رَزَقَهُمْ وَعَافَاهُمْ.

Al-Fayrūz Abādī said: “Mercy is the source of connection between Allah Most High and His slaves. Through this connection, the Messengers were raised towards people, Books were descended upon them, and through that relation people were given guidance. And because of this relation they were kept in the world, and through this relation, they

¹ Set forth by Abū Nu‘aym in *Hilyat al-Awliyā*, 5:299.

were bestowed sustenance and were forgiven.”¹

قَالَ ابْنُ حَجَرٍ تَعْلِيقًا عَلَى حَدِيثٍ (مَنْ لَا يَرْحَمُ لَا يُرْحَمُ): قَالَ ابْنُ بَطَّالٍ: فِيهِ الْحَضْرُ عَلَى اسْتِعْمَالِ الرَّحْمَةِ لِجَمِيعِ الْخَلْقِ فَيَدْخُلُ الْمُؤْمِنُ وَالْكَافِرُ وَالْبَهَائِمُ الْمَمْلُوكُ مِنْهَا وَغَيْرُ الْمَمْلُوكِ، وَيَدْخُلُ فِي الرَّحْمَةِ التَّعَاهُدُ بِالْإِطْعَامِ، وَالسَّعْيُ، وَالتَّحْقِيقُ فِي الْحَمْلِ، وَتَرْكُ التَّعْدِيُّ بِالصَّرْبِ.

Ibn 'ajar al-'Asqalānī wrote in the commentary of the tradition referring to “Who does not show mercy will not be treated mercifully”: “Ibn Baṭṭāl said: ‘In this tradition, it is emphasized to include all the creation in the mercy. Therefore, Muslims, infidels and animals (whether they are owned or not) all are included. Similarly, all acts are included in mercy, (like) promising to feed, striving, lessening the burden and not beating.’”²

¹ Set forth by •Baṣā'ir Dhawī al-Tamīz in *Latā'if al-Kitāb al-'Azīz*, 806.

² Set forth by •al-'Asqalānī in *Fatḥ al-Bārī*, 10:440.